XXI SERMONS.

VIZ.

XVII } *AD AULAM.*
III. } *AD MAGISTRATUM.*
I. } *AD POPULUM.*

BY

The Right Reverend FATHER in GOD,

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Jerem. vi. 16.

——*Ask for the old Paths, where is the good way, and walk therein.*

Ἢ μ' ἐλέγχειν, ἤν τι μὴ καλῶς λέγω.
Ἢ τοῖσιν ἓυ λελεγθεῖσι συγχωρεῖν λόγοις. Eurip.

LONDON,

Printed by *Tho. Hodgkin*, and are to be ſold by *T. Baſſet*, at the *George* in *Fleet-ſtreet*, *J. Wright* at the *Crown* on *Ludgate-hill*, *R. Chiſwel* at the *Roſe* and *Crown*, and *B. Tooke* at the *Ship* in St. *Pauls* Church-yard, *T. Paſſenger* at the Three *Bibles* on *London-Bridge*, and *T. Sawbridge* at the Three *Flour-de-Luces* in *Little-Brittain*, M DC LXXXI.

THE PREFACE.

1. I Had thought to have given ſomewhat *a larger account* in this *Preface*, than now I do: as well concerning *the publiſhing* of theſe *Sermons*, [1. *Why at all?* 2. *Why now?* ſo late? 3. *Why theſe? ſo many? ſo few?*] as concerning the *Sermons* themſelves [1. *The Truth*, and 2. *The Choice* of the *Matters* therein handled. 3. *The Manner* of handling] and ſuch other things, as ſome *Readers* out of curioſity expect to be ſatisfied in. But conſidering with my ſelf, that there may be *times*, wherein it may be a point of the greateſt (a) *Prudence to keep ſilence*; and wherein, as it was wiſely ſaid of old, *Qui bene latuit bene vixit*, He *liveth beſt*, that *appeareth leaſt*; ſo it may be as truly ſaid, *Qui bene tacuit, bene dixit*, He ſpeaketh beſt that *ſaith leaſt*: I thought it ſafer to ſave that labour, than to adventure the *poſſibility* of having *offence taken*, upon no *better ſecurity* than the not having meant to *give any*.

a Amos 5. 13.

2. Therefore in ſhort; thus. After *theſe Sermons* were preached; ſo far was I from any *forwardneſs* to publiſh them, that for ſome years they were thrown aſide without any *thought* at all of printing them, but rather *a reſolution* to the contrary. I could not obſerve any ſuch ſcarcity of *printed Sermons* abroad, as that there ſhould be any great *need* of ſending out more: and *the copying out* of moſt of them again (which was to be done, ere *the work* could be fitted for *the Prſs*, and could not well be done by any other *hand* than *my own*) could not be any ſuch *pleaſing task* to me (eſpecially at theſe years 69. *current*) as to tempt me to a willingneſs to undergo *a drudgery* of ſo much *toyl* and *irkſomneſs*. Wherefore, though I was often and earneſtly ſollicited *thereunto*, both by the *entreaties* and *letters* of friends, and ſome conſiderable *offers* alſo from ſuch as trade in Books, to quicken me on: yet my *conſent* came on very *heavily*, and my *reſolutions* remained *uncertain*: Until I underſtood that one, who having by ſome means or other light on *a Copy* of one ſingle *Sermon* of mine, preached at *Newport in the Iſle of Wight* during the Treaty there, upon *Gal.* 5. 22. had [a] *ſurreptitiouſly* without my *conſent*, or ſo much as *knowledge* (and that [b] *negligently* and *imperfectly* enough) printed it. Which, not knowing how to help for what was *paſt*, nor for the *future* how far it might become a *leading example* for others to follow, (as [c] *ill Precedents* ſeldom want *ſeconds*;) but well knowing withal, that there were in ſeveral mens hands, *Copies* alſo of moſt of *the Sermons* here printed: I had no other way left to ſecure the reſt from running *the ſame Fate* their fellow

a *Vide Epiſtolam meam divulgatam* —— a *Hoc ne oportuit me inconſulto?* Lipſ. Cent. 2. Epiſt. 100.

b —— *Et an ſic oportuit? ſolam? imò & corruptam?* Ibid.

c *Exempli improbi res eſt: nec probus aliquis neget.* Ibid. —— *mali exempli eſt, arbitrium hoc ſibi ſumere in ſcripta aliena.* Id. ad lector. præfix. 2 Centur. Miſcell.

fellow-had done, than by yielding my *absolute consent* to the publishing of them, aud *preparing* them (as my leisure would serve) for *the Press*. For I had learned by this *late*, and some *former experiences*, that there are men, of those that [d] *make hast to be rich*, who bear so little *reverence to the Laws* of common *Equity* and *Ingenuity*, that they will transgress them all for the gain of [e] *three-half-pence* or a *piece of bread*. [f] Φεῦ, δὺ ὀβολὼ ὡς μέγα δύνασθον πανταχοῦ.

d--- *nam quæ reverentia legum, Quis pudor aut metus est unquam properantis avari*; Juven. *Sat.* 14.

f Aristoph. in Plat.

3. But when thus resolved, I came to seek up my *scattered Copies*, which lay *neglected* (so little did I value them) some in one corner, some in another: of the *Two and Twenty*, which I intended to publish (viz. *Nineteen Ad Aulam*, preached at *the Court* in my *Attendance*, *Ordinary* and *Occasional* there; and *Three Ad Magistratum*, preached before some of *the Reverend Judges* in their *Circuits*:) after the best search I could make, I fell short *Five* of my whole Number: Those *Ad Magistratum* were all *found*; and being all now *published*, there need no farther *account* to be given of them.

The *Nineteen Ad Aulam*, were these, *viz.*

I.	on *Eccles.* vii. 1.	*VVhitehall*	1631.
II.	on *Prov.* xvi. 7.	*VVhitehall.*	1632.
III.	on 1 *Pet.* ii. 17.	*Newark.*	1633.
IV.	1 on *Luk.* xvi. 8.	*Otelands.*	1636.
V.	on *Psal.* xix. 13.	*Belvoir.*	
VI.	1 on *Phil.* iv. 11.	*Greenwich.*	1637.
VII.	2 on *Phil.* iv. 11.	*Otelands*	
VIII.	on *Isai.* lii. 3.	*Greenwich.*	1638.
IX.	on *Rom.* xv. 5.	*Theobalds.*	
X.	on *Psal.* xxxvii. 11.	*Berwick.*	1639.
XI.	on 1 *Tim.* iii. 16.	*Berwick.*	
XII.	1 on 1 *Cor.* x. 23.	*Whitehall.*	1640.
XIII.	on *Psal.* cxix. 75.	*Whitehall.*	
XIV.	3 on 1 *Cor.* x. 23.	*Hampton.*	
XV.	on *Rom.* xv. 6.	*Whitehall.*	1641.
XVI.	on *Psal.* xxvii. 10.	*Woburne.*	1647.
XVII.	2 on *Luk.* xvi. 8.	*Stoke Pogeys.*	
XVIII.	on *Gal.* v. 22.	*Newport.*	1648.
XIX.	on *Heb.* xii. 3.	*Newport.*	

Of these the I. II. III. IV. and X. were all missing; and the XVIII. was before faln into the hands of another; who would not be perswaded to *part* with his *Copy*, (as he called it) either to *me* upon entreaty, (perhaps to chastise me for my *Ignorance*, who was so silly before as to think I had had *some right to my own*;) or to his *fellow-Stationer* upon any *reasonable* (or rather as I am informed, *unreasonable*) terms: which is done, though not all out so agreeably to *the old Rule*, *Quod tibi fieri non vis*; yet very conformly to *the old Proverb*, Καὶ κεραμεὺς κεραμεῖ. ------

4. Of these *Six*, thus in hazard to be all left out in *the Impression*; *Three*

Three are recovered, and here preſented to *publick view*, and *Three* are not. *The firſt* (*viz.* that on *Eccleſ.* VII. 1.) I made a ſhift by the help of my *memory* to make up (as near as it would ſerve me, to what I had ſo *long ſince* ſpoken) out of an old *Copy of a Sermon* formerly preached upon *the ſame Text* elſewhere. For I am not aſhamed to profeſs that moſt of thoſe *Ad Aulam* were framed upon ſuch *Texts*, and out of ſuch *Materials*, as I had formerly made uſe of in other places: but always caſt (as it were) into *new moulds*. For both, fit it was the difference of *the Auditories* in the one place, and in the other ſhould be ſomewhat conſidered: and beſides my *firſt crude meditations* being always haſtily put together, could never pleaſe me ſo well at (a) *a ſecond* and more leiſurable *review*, as to paſs without ſome *additions*, *defalcations*, and other *alterations*, more or leſs. The *Second* and *Third* alſo (*viz.* that on *Prov.* XVI. 7. and that on 1 *Pet.* IV. 17.) it was my good hap, ſearching purpoſelely among *the Papers* of my late worthy friend and neighbour (whoſe memory muſt ever be precious with me) *Thomas Harrington* Eſquire deceaſed, there to find, together with *the Copies* of divers others which I wanted not, *tranſcribed* with his own hand. But *the Fourth* and *Fifth* are here ſtill *wanting*, becauſe I could not *find them out*: and ſo is *the Eighteenth* alſo, becauſe I could not *get it in*. *The want* of which *laſt*, though hapning not through *my default*, yet I have made a kind of *compenſation* for, by adding one other *Sermon* of thoſe *Ad Populum*, in lieu of that which is ſo wanting, to make up the number *an eaven ſcore notwithſtanding*.

a *refrigerata inventionis amore.* Quint. Epiſt ad Tryph.

5. As for *the Sermons* themſelves, *the matter* therein contained, *the manner* of handling, *&c.* I muſt permit all to *the Readers* doom. Who if he be *homo quadratus*, perfectly eaven, and unbyaſſed both in his *Judgment* and *Affection*, (that is to ſay, neither *prepoſſeſſed* with ſome *falſe principle* to *foreſtal* the one, nor carryed aſide with *partiality* for, or *prejudice* againſt, any *perſon* or *party*, to *corrupt* the other) will be the better able to diſcern, whether I have any where in theſe *Papers* exceeded the bounds of *Truth* and *Soberneſs*, or laid my ſelf open to *the juſt imputation* either of *Flattery* or *Falſhood*. There hath been a generation of men (*wiſe* εἰς τὴν γενεὰν αὐτῶν, and for their own purpoſes, but *Malignants* ſure enough) that laboured very much (when time was) to poſſeſs the world with an opinion, that all *Court Chaplains* were *Paraſites*, and *their Preaching* little other than *daubing*. I hope theſe *Papers* will appear ſo *innocent* in that behalf, as to contribute ſomewhat towards *the ſhame and confutation* of that *ſlander*.

Luk. 16. 8.

6. The greater fear is, that (as *the times* are) all men will not be well pleaſed with *ſome paſſages* herein, eſpecially where I had occaſion to ſpeak ſomething of our *Church Ceremonies*; then under *command*,

mand, but ſince grown into *diſuſe*. But neither ought *the diſpleaſure* of men, nor *the change* of times, to caſt any prejudice upon *the Truth*: which in all *variations* and *turnings* of affairs remaineth *the ſame* it was from the beginning, and hath been *accuſtomed*, and therefore can think it *no new thing*, to find *unkind entertainment* abroad, eſpecially from them whoſe *intereſt* it is *to be* (or at leaſtwiſe *to ſeem to be*) of *a different perſwaſion*. For, that *the truth* is rather on *my* ſide in this point than on *theirs* that diſſent from me, there is, beſides other, this *ſtrong preſumption* onwards; That I continue of *the ſame judgment* I was of, *twenty*, *thirty*, *forty* years ago; and *profeſs* ſo to do, with no great hopes of bettering my *temporal condition* by ſo profeſſing: whereas hundreds of thoſe, who now decry *the Ceremonies* (as they do alſo ſome other things of greater importance) as *Popiſh* and *Antichriſtian*, did, not many years ſince, both *uſe* them themſelves, and by their *ſubſcriptions* approve *the enjoyning* of them; but having ſince in compliance with *the Times* profeſſed their diſlike of them, their *portion* is viſibly grown *fatter* thereby. If *the face of affairs* be not now *the ſame* it was, when *the Sermons* wherein this Point is moſt inſiſted on were *preached*, What was *then* done, is not ſure in any juſtice *now* chargeable upon me as *a crime*: who never pretended to be *a Prophet*; nor could *then* either foreſee that *the times* would ſo ſoon have *changed*, or have believed that ſo (a) *many men* would ſo ſoon have *changed* with the times.

a Πάντες πλὼ ὀλίγων τῶ χρόνε ἐγενήθησαν. Naz.

7. Of *the preſumption* aforeſaid I have here made uſe; not that the buſineſs ſtandeth in need of ſuch *a Reſerve*, for want of *competent proof* otherwiſe, which is the caſe wherein (b) *the Lawyers* chiefly allow it: but to ſave the labour of doing that over again in *the Preface*, which I conceive to be already done in *the work* it ſelf. With what *ſucceſs* I know not; that lieth in the breaſt of *the Reader*. But that *I ſpake* no otherwiſe than *I thought*, and what my *intentions* were therein; that lieth in *my own breaſt*, and cannot be known to *the Reader*; who is therefore in *charity* bound to believe *the beſt*, where there appeareth no *pregnant probability* to the contrary. The diſcourſes themſelves, for much of *the matter*, directly tend to *the peace* both of *Church* and *State*, by endeavouring to perſwade to *Unity* and *Obedience*: and for *the manner* of handling, have much in them of *Plainneſs*, little (I think nothing at all) of *Bitterneſs*, and ſo are of a temper fitter to *inſtruct*, than to *provoke*. And theſe I am ſure are no *Symptomes* of very bad *Intentions*. If there be no worſe *Conſtruction* made of them than *I meant*, nor worſe *Uſe*; I truſt they neither will deſerve *much blame*, nor can do *much hurt*. Howſoever, having now adventured them abroad, though having little elſe to commend them but *Truth* and *Perſpicuity*, two things which I have always had in my care (for whereto elſe ſerveth that λογικὴ ἐμπειρία, wherewith God hath

b *Ubi deficit plena probatio præſumptionibus agendum eſt.*

hath endued man, but to *ſpeak reaſon*, and to *be underſtood*?) if by the good bleſſing of Almighty God, *whom I deſire to ſerve in the ſpirit of my mind*, they may become (in any little degree) inſtrumental to *his Glory*, *the edification* of his *Church*, and the promoting of any *one ſoul* in *Faith* and *Holineſs* towards the attainment of everlaſting ſalvation: I ſhall have great cauſe of *rejoycing* in it, as a ſingular *evidence* of his *undeſerved mercy* towards me, and an incomparably *rich reward* of ſo *poor* and unworthy *labours*. Yet dare I not promiſe to my ſelf any *great hopes*, that any thing that can be ſpoken in *an argument* of this nature, though with never ſo much ſtrength of *reaſon*, and evidence of *truth*, ſhould work any kindly effect upon the men of this generation: when *the times* are nothing *favourable*, and *themſelves* altogether *undiſpoſed* to receive it: No more than the choiſeſt *Muſick* can affect *the ear* that is *ſtopt up*; or the moſt proper *Phyſick* operate upon him, that either *cannot*, or *will not* take it. But as *the Sun*, when it ſhineth cleareſt in a bright day, if *the beams* thereof be intercepted by *a beam* too, (but of another kind) lying upon *the eye*, is to the party ſo *blinded*, as if *the light* were not at all; ſo I fear it is in this caſe. Not through any incapacity in *the Organ* ſo much, eſpecially in *the learneder* part among them; as from the interpoſition of *an unſound Principle*, which they have received with ſo much *affection*, that for the great *complacency* they have in it, they are loth to have it *removed*. And as they of *the Roman* party, having once throughly imbibed this *grand Principle*, that *the Catholick Church* (and that muſt needs be it of *Rome*) *is infallible*, are thereby rendred incapable to receive any *impreſſions* from the moſt *regular* and *concluding diſcourſes* that can be tendred to them, if they diſcern any thing therein diſagreeing from *the dictates of Rome*; and ſo are perpetually ſhut up into a neceſſity of *erring* (if that *Church* can err) unleſs they can be wrought off from the belief of that *Principle*: which is not very eaſily to be done, after they have once *ſwallowed* it, and *digeſted* it, without the great *mercy of God*, and a huge meaſure of *ſelf-denial*: Even ſo have theſe our *Anti-ceremonial Brethren* framed to themſelves *a falſe Principle* likewiſe, which holdeth them in *Errour*, and hardeneth them againſt all *impreſſions* or but *Offers of reaſon* to the contrary.

8. All *Errors*, *Sects* and *Hereſies*, as they are mixed with ſome *inferior Truths*, to make them the more *paſſable to others*; ſo do they uſually owe their original to ſome *eminent Truths* (either *miſ-underſtood*, or *miſ-applied*) whereby they become the leſs *diſcernable* to their own *Teachers*: whence it is that ſuch *Teachers* [a] *both deceive*, *and are deceived*. To apply this then to the buſineſs in hand. There is a moſt ſound and *eminent Truth*, juſtly maintained in our own and other *Reformed Churches*, concerning *the Perfection* and *Sufficiency*

[a] 2 Tim. 3. 1

of

of the holy *Scriptures*. Which is to be understood of the revelation of *supernatural truths*, and *the substantials* of Gods Worship; and the advancing of *Moral* and *Civil* duties to a more *sublime* and *spiritual* height, by directing them to a more *noble end*, and exacting performance of them in *a holy manner*: But without any purpose thereby to exclude *the belief* of what is otherwise *reasonable*, or *the practice* of what is *prudential*. This *Orthodox Truth* hath by an unhappy *misunderstanding* proved that *great stone of offence*, whereat all our late *Sectaries* have stumbled. Upon this *foundation* (as they had laid it) began our *Anti-ceremonians* first to raise their so often renewed *Models of Reformation*: but they had first *transformed* it into quite *another* thing; by them perhaps mistaken for *the same*, but really as distant from it, as *Falshood* from *Truth*; to wit this, That *Nothing might lawfully be done or used in the Churches of Christ, unless there were either Command or Example for it in the Scriptures*. Whence they inferred, that whatsoever had been *otherwise done* or *used*, was to be cast out as *Popish*, *Antichristian*, and *Superstitious*. This is that unsound corrupt *Principle* whereof I spake: that *root of bitterness*, whose *stem* in process of time hath brought forth all these numerous *branches* of *Sects* and *Heresies*, wherewith this *sinful Nation* is now so much pestered.

9. It is not my purpose, nor is this a place for it, to make any large discovery of *the cause* of *the mistake*; the unsoundness of *the Tenent it self*, and how pernicious it is in *the Consequents*. Yet I cannot but humbly and earnestly entreat them, for the love of *God*, and the comfort of their *own souls*; as they tender the peace of *the Church*, and the honour of *our Religion*; and in compassion to thousands *of their Christian Brethren*, who are otherwise in great danger to be either *misled* or *scandalized*: that they would think it possible for *themselves* to be mistaken in their *Principle*, as well as *others*, and possible also for those *Principles* they rest upon to have some *frailties* and *infirmities* in them, though not hitherto by them *adverted*, because never *suspected*; that therefore they would not hasten to *their Conclusion*, before they are well assured of *the Premisses*, nor so freely bestow the name of *Popish* and *Superstitious* upon *the opinions* or *actions of their brethren*, as they have used to do, before they have first and *throughly examined* the solidity of *their own grounds*: finally, and in order thereunto, That they would not therefore *despise the Offer* of these few things ensuing to their consideration, because *tendered* by one that standeth better affected to their *Persons* than *Opinions*.

10. And *first* I beseech them to *consider*, how *unluckily* they have at once both *straitned* too much, and yet too much *widened*, that which they would have to be *the adequate Rule* of warrantable actions; by leaving out *Prudence*, and taking in *Example*. Nor doth it sound

ſound well, that *the examples of men*, though never ſo *godly*, ſhould, as to the effect of *warranting* our actions, ſtand in ſo near *equipage* with the *commands of God*, as they are here placed *joyntly* together without any *character of difference* ſo much as in *degree*. But the ſuperadding of *Examples* to *Commands* in ſuch manner as in this *Aſſertion* is done, either *ſignifieth nothing*, or *overthroweth* all the reſt: which is ſo evident, that I wonder how it could eſcape their own obſervation. For that *Example* which is by them ſuppoſed *ſufficient* for our warranty, was it ſelf either *warranted* by ſome *command* or former *Example*, or it was not. If it were; then the adding of it clearly *ſignifieth nothing*: for then that *warrant* we have *by it*, proceedeth not *from it*, but from that precedent *Command* or *Example* which *warranted* it. If it were *not*; then was it done meerly upon the dictates of *Prudence* and *Reaſon*: and then if we be ſufficiently *warranted by that Example* (as is ſtill by them ſuppoſed) to *act after* it, we are alſo ſufficiently *thereby warranted* to act upon the meer dictates of *Prudence* and *Reaſon*, without the neceſſity of any other either *Command* or former *Example* for ſo doing. What is *the proper uſe* that ought to be made of *Examples*, is touched upon a little in the 8. *Sermon Ad Aulam*, towards the latter end; but it is very needful to be better underſtood than it is, conſidering *the ill uſe* that hath been made of *Scripture-examples* both in *former*, and (much more) in theſe our *later times*.

11. *Secondly*, I beſeech them to *conſider* (whereof alſo I have given ſome touch *more than once* in the enſuing *Sermons*) what *ſcandal* is given, and what *advantage* to *the Anabaptiſts*, *Familiſts*, *Quakers*, and the whole crue of our modern *Sectaries*, by what other *name* or *title* ſoever they are called or diſtinguiſhed. When this *gap* was once opened [*What command* have you in *Scripture*, or *what Example* for this or that?] *Und Euruſque Notuſque*: it was like the opening of *Pandora's* Box, or the *Trojan* Horſe. As if all had been let looſe; ſwarms of *Sectaries* of all ſorts broke in, and (as the *Frogs* and *Locuſts* in *Egypt*) overſpread *the face of the Land*. Nor ſo only; but, as often it hapneth, theſe *young Striplings* ſoon outſtript their *Leaders*, and that upon their own *ground*: leaving thoſe *many Paraſangs* behind them, who had firſt ſhewed them *the way*, and made entrance for them. For as thoſe ſaid to others; *What Commands or Example* have you for *kneeling* at the *Communion*? For wearing *a Surplice*? &c. For *Lord Biſhops*? For a penned *Liturgy*? For keeping *Holy-days*? &c. and there ſtopt: So theſe to them; Where are your *Lay-Presbyters*, your *Claſſes*, &c. to be found in Scripture? Where your *Steeple-houſes*, your *National Church*? Your *Tithes* and *Mortuaries*? Your *Infant-ſprinklings*? Nay, where your *Metre-Pſalms*? Your *two Sacraments*? Your obſerving *a weekly Sabbath*? (for ſo far I find they are gone, and how much farther, I know not, *already*: and how much farther

they will *hereafter*, for *Erranti nullus terminus*, God only knoweth) ſhew us ſay they, *a Command* or *Example* for them in *Scripture*.

Juven. Sat. 2. *Fugerunt trepidi vera & manifeſta loquentem*
Stoïcidæ ------

Thus do theſe *pay* them home in *their own metal*: and how *the pay* can be honeſtly *refuſed*, till they order their *Mintage* better, I yet underſtand not. If any of them ſhall ſay with him in the Satyriſt,

Id. Sat. 14. ------- *hæc ego nunquam*
Mandavi (*dices olim*) *nec talia ſuaſi*;

the reply is ready in the next verſe there,

Mentis cauſa malæ tamen eſt, & origo, penes te.

I doubt not but many of thoſe that *made a ſtand* ſooner, are highly diſpleaſed with thoſe that *ruſh on* headlong and adventured *farther*; yea, and it may be, *declaim* againſt them with ſome *vehemency* both in *the Pulpit* and *Preſs*. But truly no great reaſon, if they lent them their *Premiſſes*, to fall out with them about *the Concluſion*. *The Maſter* in the Fable did not well to beat his *Maid* for ſerving him with *thin Milk*, when it was his *own Cow* that gave it. For why ſhould he that *giveth* another *Scandal*, be angry with him for *taking* it? Or he that helpeth to ſet it *on tumbling* down the hill, blame *the ſtone* if it *tumble* on ſtill *Ex virtute impreſſâ*, and do *not ſtop* juſt where he would have it? So miſchievous a thing is it, as *Ariſtotle* often obſerveth, Ariſt. 3. de cœlo 7. *See alſo* 1. de cœlo 5. de inceſſu animal. cap. 7. de generat. animal. cap. 7. τὸ μὴ καλῶς λαβεῖν τὰς πρώτας ἀρχάς· not to lay the *foundation* upon *a firm bottom* at the firſt. It had been *beſt*, if this had been looked to *ſooner* and from *the beginning*: but *better* than not at all, if it would be well *conſidered yet*, and ſome *remedy* thought on to help it as much as may be, before it grow *paſt all hope* of recovery.

Baſil. 12. But *thirdly*, and above all I beſeech them to *conſider*, whether that ἀμέλεια ἐκ ἀνθολκῆς, which many times *marreth* a good buſineſs, hath carried them; and how mightily (though *unwittingly*, and I verily believe moſt of them *unwillingly*) they promote *the intereſt of Rome*, whilſt they do with very great violence (but not with equal *prudence*) oppoſe againſt it: ſo verifying that of the *Hiſtorian Poet*, ſpoken in another caſe,

Lucan. ------ *Omnia dat qui juſta negat.*

I mean, in caſting out not *Ceremonies* only, but *Epiſcopacy* alſo, and *Liturgy*, and *Feſtivals* out of the Church, as *Popiſh* and *Antichriſtian*, ----*Hoc Ithacus velit*. If any of theſe things be otherwiſe *guilty*, and deſerve ſuch *a relegation* upon any *other account* (which yet is more than I know) *farewell they*: But to be ſent away packing barely upon *this ſcore*, that they are *Popiſh* and *Antichriſtian*; this bringeth in ſuch a plentiful harveſt of *Proſelytes* to *the Jeſuite*, that he doth not now, as formerly, *gaudere intus & in ſinu* (laugh in his ſleeve, as we ſay) but γυμνῇ τῇ κεφαλῇ, openly and in the face of the Sun *triumph* glorioufly

glorioufly and in every *Pamphlet proclaim* his victories to the World. If you ſhall ſay, that *the Scandal* is *taken* by them, not *given* by you: it is (to all but your ſelves) as much as *nothing*: whilſt the contrary is *demonſtrable*, and that there is in theſe very *pretenſions*, a proper (and as I may ſay *a natural*) *tendency* to produce ſuch *effects*, as we ſee to have enſued thereupon. The truth whereof will evidently appear by ſtating *the Caſe* thus. A man otherwiſe *rational* and *conſcientious*, but ſomewhat wavering in point of *Religion*, yet deſiring in ſincerity of heart to be of *the truer Church*, if he knew which were it, hath ſome *temptations* offered him by his *education*, *friends*, *books*, *the confuſions* among us, or otherwiſe, to incline him towards *the Church of Rome*. Which *temptations*, being not able of himſelf to *conquer*, he repaireth to *a Presbyterian* (ſuppoſe) or *Independent*: he acquainteth him with his *doubts*, and deſireth *ſatisfaction* therein: telleth him among other things, that he had a good opinion of *the Church of England* heretofore, whilſt ſhe had *Epiſcopal Government*, and a *well-formed Liturgy*, and did obſerve *Chriſtian Feſtivals*, and ſome kind of *outward decency* in the worſhip of God, as all *the Churches of Chriſt* had and did in *the pureſt* and *primitive* times; but now that all theſe things are *laid aſide*, he muſt needs be of *another mind*, unleſs they can fully *ſatisfie* him concerning the premiſſes. In this *Caſe*, I would fain know what poſſible *ſatisfaction* ſuch a man could receive from either of theſe, holding to their *Principles*. To tell him theſe things were *Popiſh*, and therefore to be caſt out of *the Church*, were the next way to put him *quite off*: he would preſently *conclude* (and it is impoſſible he ſhould do otherwiſe, being already ſo *prepared* as in *the Caſe* is ſuppoſed) that certainly then that which we call *Popery* is *the old Religion*, which in *the pureſt* and *primitive* times was profeſſed in all *Chriſtian Churches* throughout the world. That only σοφὸν φάρμακον, which is uſually *the laſt Reſerve* in theſe diſputes, That *the myſtery of iniquity* began to work betimes; will ſeem (to him) but a ridiculous *begging of the Queſtion*; and he will tell them, that every *Sectary* may ſay the ſame to them. Whereas *the ſober Engliſh Proteſtant*, is able by the Grace of God, with much *evidence of truth*, and without forſaking his *old Principles*, to juſtifie *the Church of England*, from all imputations of *Hereſie* or *Schiſm*, and *the Religion* thereof as it ſtood *by Law eſtabliſhed* from the like imputation of *Novelty*; and to apply *proper* and *pertinent anſwers* to all *the Objections* of thoſe (whether *Papiſts*, or *others*) that are contrary minded, to the full *ſatisfaction* of all ſuch, as have not by ſome *partial affection* or other rendred themſelves *uncapable* to receive them.

12. I confeſs I had no purpoſe (as may appear by the beginning of my *Preface*) when I ſet pen to paper, to have ſaid *much*, if any

thing at all, of *these matters*: But I had so very much more to say for the pressing of each of these *three considerations*, and the business withal seemed to me of so much *importance*, that after I had once begun, I had much ado to repress my self from drawing *this Preface* into a yet far greater length. But since I had thus adventured to *unbowel* my self, and to lay open the very *inmost thoughts* of my heart in this *sad business* before God and the world: I shall hope to find so much *charity* from all my *Christian Brethren*, as to shew me my *Error*, if in any thing I have now said I be *mistaken*, that I may *retract* it; and to pardon those *excesses in modo loquendi*, if they can observe any such, which might possibly (whilst I was passionately intent upon *the matter*) unawares drop from my Pen. *Civilities* which we mutually owe one to another,------- *damus hanc veniam, petimúsque vicissim.* Considering how hard a thing it is, amidst so many *passions* and *infirmities*, as our corrupt nature is subject to, to *do* or *say* all that is *needful* in a weighty business, and not in some thing or other to *over-say*, or *over-do*: Yet this I can say in *sincerity* of my heart, and with *Comfort*, that my desire was (the nature of the business considered) both to *speak as plain*, and to *offend as little* as might be. If I can approve my *carriage* herein to the *judgment* and *consciences* of *sober* and *charitable* men; it will be some *rejoycing* to me: but I am not hereby *justified*. I must finally *stand or fall to my own Master*, who is the only infallible *Judge* of all mens *hearts* and *ways*. Humbly I beseech him to look well if there be *any way of wickedness* or *hypocrisie* in me; timely to *cover* it himself, and *discover* it to me, that it may be by his *grace* repented of, and pardoned by his *mercy*; by the same *mercy* and *grace* to *guide my feet* into the ways of *Peace* and *Truth*, and to lead *me in the way everlasting*.

Decemb. 31. 1655.

O be favourable and gracious unto Sion; build thou the walls of Jerusalem; Repair the breaches thereof; and make no long tarrying, O Lord our Helper and our Redeemer.

ETIAM VENI DOMINE JESU.

The Reader is desired to take notice, That the Eighteenth Sermon (one of those mentioned by the Author in his Preface to have been formerly omitted) is in this Impression added.

The

THE CONTENTS, or SUMMARY Of the ſeveral enſuing SERMONS.

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33 II. *That a man be content* with his preſent Eſtate.
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—1. beſtow *upon any Creature*; } *any of that* Glory
16 —2. *or* draw *to our ſelves*, } *which is due to*
17 —3. *or* accept, *if caſt upon us by others*, } God.
18——19 —4. *nor* entitle the glory of God *to our own paſſion or intereſts*,
20——22 —*with ſome* application *hereof.*
23——24 POINT II. God the Father of our Lord Jeſus Chriſt.
With the Reaſons, both of the Style *it ſelf*;
25——26 —*And why it is* here uſed;
27 POINT III. *God to be glorified of us: firſt* with the mind;
28 —*and then* with the mouth.
29 POINT IV. *God is much glorified by Chriſtian unity and* Like-mindedneſs.
30——31 —*Illuſtrated: from the reſemblance of* Muſick;
32——33 —*and from the reſemblance of* Building;
34——35 —*and that in regard both of* Diſpatch;
36——37 —*and* Strength.
38 *The* Concluſion.

Sermon XIV. *Ad Aulam*, on PSAL. xxvii. 10.

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3 *The words in* the former part *of the Text opened.*
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13——15 The Inference. *Not to truſt in any Creature.*
16 *The words in* the latter part *of the Text opened.*
17 POINT II. *Gods help ready, when all others fail.*
18 *Proved* 1. *by* Inſtances;
19 2. *by* Reaſons: *taken partly from the* Nature *of God*; viz.
20——22 1. *his* Love,
23——24 2. *his* Wiſdom,
25 3. *his* Power,
26 4. *his* Eternity;
27——28 —*Partly from his* Promiſes.
29——32 Inferences *thence.*
33 *The* Concluſion.

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34 ------ *Proved; and*
35 ------ *diſcovered in ſundry particulars.*

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AD

V D

AD CLERUM.

A SERMON Preached at a Visitation holden at *Grantham, Lincoln : Octob.* 8. 1641.

MATTH. 15. 9.

But in vain they do worship me, teaching for doctrines the commandments of men.

OUR Saviour sometimes forewarneth his Disciples to *beware of the leaven of Pharisees.* Which *leaven*, as he expoundeth himself, (and he best knew his own meaning) was of two sorts : the leaven of *Hypocrisie*, Luke 12. and the leaven of corrupt and superstitious *doctrine*, *Mat.* 16. We read, 1 *Cor.* 5. of a third sort, and that is *the leaven of maliciousness* ; which also usually accompanieth the other two. Where any of the three are in abundance, but especially where they all meet and abound, (as in these *Pharisees*) it is impossible by any care or cunning so to keep them hidden, as not to bewray themselves upon occasion to an observing eye. As you know it is the nature of *leaven*, though it be hidden never so deep in a heap of meal, to work up to the top, so that a man may certainly know by the effects, and be able to say, that there it is. In the story of this present Chapter, the Pharisees discover all the three ; *Malice*, *Hypocrisie*, and *Superstition.* Their *Malice* against Christ, although it appeared sufficiently in this, that their quarrelling his Disciples for eating with unwashen hands was with the intent to bring an *odium* upon him for not instructing them better: yet he passeth it by, without taking any special notice thereof. It may be, for that his own person was chiefly concerned in it. But then the other two, their *Hypocrisie* and *Superstition*, in rejecting the *Commandments* of God for the setting up of their own *Traditions* ; because they trencht so near and deep upon the honour of God his heavenly Father, he neither would nor could dissemble. But themselves having given him the occasion by asking him the first questiou, [*Why do thy Disciples transgress the tradition of the Elders?*] he turneth the point of their own weapon full upon them again as it were by way of *recrimination* not without some sharpness, do you blame them for that? But *why* then *do you* your selves *also transgress the Commandment of God by your Tradition* ? which is a far greater matter.

Luk. 12. 1. Mat. 16. 12 1 Cor. 5. 8.

Percutit illos atrociore recriminatione. Eras. in Paraph.

2. That is their *Charge*, verse 3. Which having made good by *one instance* taken from the *fifth Commandment*, (more he might have brought: but it needed not; this one being so notorious and so convincing:) he thenceforth doubteth not to call them *Hypocrites* to their faces, and to apply to them a passage out of the Prophet *Isaias* very pat to his purpose. Wherein the Prophet charged the people of those times with the very same crimes both of them, whereof these Pharisees are presently appealed : to wit, *Hypocrisie*, and *Superstition :* Hypocrisie in their *Worship*, and Superstition in the *Doctrine*. The *Leaven* whereof, by how much more it *swelled* them in their own and the common opinion, making them to be highly esteemed among men for their outward *preciseness* and semblances of holiness ; by so much the more it *sowred* them towards Almighty God, rendring the whole lump of their so *strict Religion* abominable in his sight. So true is that of our Saviour, *Luke* 16. *That which is highly esteemed among men, is abomination in the sight of God.* Their *Hypocrisie* he putteth home to them in the verses before the Text ; *Ye Hypocrites, well did Isaias prophesie of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me.* That done, he forgetteth not to remember them of their *Superstition* too ; continuing his allegation out of the Prophet still, in the words of my Text, *But in vain they do worship me, teaching for Doctrines the commandments of men.*

Τὸ πολλῷ μεῖζον ἔγκλημα. Chrys. Hom. 15. Συμβαινούσην μετ' ἀκριβείας. Chrys. ibid. Isa. 29. 13. Ἀκριβεστάτη αἱρέσης. Act. 26. 5. Luk. 16. 15.

3. This latter verse I have chosen to entreat of alone at this time : for although *Hypocrisie* and *corrupt teaching* do often go together, as in those *Jews* whom the Prophet long before reproved, and in these *Pharisees* whom our Saviour here reproveth : yet have I purposely severed this verse from the former in the handling moved thereunto out of a double

Ἐν ὑποκρίσει ψευδολόγων. 1 Tim. 4. 2.

[*]

double consideration. *First*, because *Hypocrisie* lurking more within, we are not able to pronounce of it with such certainty; neither (if we were) have we indeed any good
1 Thes. 5. 21. warrant so to do: as we may of *unsound Doctrines* which lie more open to the view, and
1 Joh. 4. 1. are allowed to our examination. *Secondly*, and especially, because hundreds of those my brethren whom I cannot in reason excuse from symbolizing with the Pharisees in *teaching for doctrines the commandments of men* (which is the fault reproved in this verse;) I cannot yet in charity and in my own thoughts, but acquit from partaking with them in (the measure at least of) that their foul *Hypocrisie*, wherewith they stand charged in the former verses.

The words themselves being one entire proposition; to stand upon the curious dividing of them would be a matter of more ostentation than use: and the *truth* thereof also, when the meaning is once laid open, will be so evident, that I shall presume of your assent, without spending much time in the proof. The main of our business then upon the Text at this time must be *Explication*, *Application*, and *Use*. First the *Explication* of the Words, then the *Application* of the Matter; and lastly, some *Corollaries* inferred therefrom for our Use. Which for your better understanding and remembrance I shall endeavour to do as plainly and orderly as I can.

4. As for the *Words* first. There are three things in them that desire *Explication*: First, what is meant by *the commandments of men*: secondly, what it is to *teach* such commandments for *doctrines*: thirdly, how and in what respect they that teach such doctrines may be said to *worship God in vain*. For the first; ἔνταλμα or ἐντολὴ, a *Commandment*, properly and strictly taken, is an *affirmative precept*, requiring something to be done: the contrary whereof is a *Prohibition*, or *negative precept*, forbidding the doing of something. But in the Holy Scriptures, (as in our common speech also) the word is usually so extended as to comprehend both, (*Prohibitions* also, as well as *Commandments* properly so called.) The reason whereof is, because *Affirmatives* and *Negatives* do for the most part mutually include and infer the one the other: as in the present case it is all one, whether the *Pharisees* should *command* men to wash before meat, or *forbid* them to eat before they had washed.
Τὰς ἐντολὰς οἴδας, μὴ μοιχεύσεις, μὴ, &c. Mark 10. 19. Luk. 18. 10. We call the whole Decalogue the *ten commandments*, though there be Negative precepts there as well as Affirmative, yea, more Negative than Affirmative. And those Negatives [*Touch not, taste not, handle not*] are called *the Commandments of men*, Col. 2. 12. Which place I note the rather, because the appellation here used, and cited out of *Isa.* 29. according to the *Septuagint* [ἐντάλματα ἀνθρώπων] are not found any where else in the whole Testament besides in the relation of this story, save in that one place only. "By the ana-
"logy of which places, inasmuch as there is mention made in them all as well of *Do-*
"*ctrines*, as of *Commandments*, and that in some of them with the Conjunction Copu-
"lative between them; we are warranted to bring within the extent of this word, ac-
"cording to the *general intention*, and scope of our Saviour in this place, *Doctrinals* as
"well as *Morals*: that is to say, as well those that prescribe unto our *Judgments*, what
"we are bound to believe or not to believe in matter of *Opinion*; as those that prescribe
"unto our *Consciences*, what we are bound to do, or not to do, in matter of *Practice*. Al-
"though the *special occasion* whereupon our Saviour fell into this discourse against the
"Pharisees, and *the special instance* whereby he convinceth them, do withal shew, that
"the Morals do more principally, properly, and directly fall under his *particular intention*
"and scope therein. In the full extent of the word then, all those prescriptions are to be taken for the *Commandments of men*, wherein any thing is by *humane Authority* either *enjoyned* or *forbidden* to be *believed* or *done*, (especially to *be done*) which God in his holy Word hath not so enjoyned or forbidden. *Jonadab*'s command to the *Rechabites*, that they should not drink Wine, they nor their sons for ever: and the *Pharisees* tradition here that none should eat with unwashen hands; were both the *commandments of men*.
Jer. 45. 6.

5. This is clear enough, yea, and good enough hitherto, if there were no more in it but so: For you must observe, (or else you quite mistake the *Text*, and the whole drift of it) that it is no part of our Saviours meaning, absolutely and wholly to condemn all the *Commandments of men*. For that were to cut the sinews of all *Government* and *Order*, and to overturn *Churches*, *Kingdoms*, *Corporations*, *Families*, and all other both greater and lesser *Societies* of men, none of all which can be upheld without some *positive Laws* and Sanctions of mans divising. We do not therefore find, that either *Jonadab* was blamed

ed for *commanding* the *Rechabites* not to drink Wine; or that they were blamed for *obſerving* his commandments therein. But rather on the contrary that God well *approved* both of him and them, yea, and *rewarded* them for their obedience unto that command; Jer.35.18, 19. though it were a command but of *mans deviſing*, and had no more than a bare *humane Authority* to warrant it. And therefore thoſe men are very wide, that vouch this Text a- *Abridgm.* gainſt the *Eccleſiaſtical Conſtitutions* or *Ceremonies*, with ſuch confidence, as if they were *Linc.* p.44. able with this one Engine to take them all off at a blow: not conſidering, that it is not barely *the Commandments of men*, either *materially* or *formally* taken, (that is to ſay, neither the *things commanded by men*, nor yet *mens commanding* of them;) but it is the *teaching* of ſuch Commandments for *Doctrines*, that our Saviour here condemneth the Phariſees for. What that is therefore, we are next to enquire, διδασκοντες διδασκαλίας, *teaching for doctrines the commandments of men.*

6. In the 29th. of *Iſa.* the ſubſtantives have a Conjunction copulative between them in the Septuagint; and they are read in the very ſame manner and order [ἐνταλμα καὶ διδασκαλίας] by St. *Paul*, alluding thereunto in *Col.* 2. But in the *Greek Text* in all Copies extant both here and in *Mark* 7. where the ſame Hiſtory is related, they are put without the Conjunction, by *Appoſition*, as the Grammarians call it. The meaning is the ſame *Per appoſitionem, Eraſ. Bez.* in both readings; only this latter way it appeareth better, and it is in effect this: Whoſoever ſhall endeavour to impoſe upon the judgments of men, *in credendis*, or in point of *faith*, any thing to be *believed* as a part of Gods holy *truth*; or ſhall endeavour to impoſe upon the Conſciences of men, *in agendis*, or in point of manners, any thing to be *obſerved* as a part of Gods holy will, which cannot be ſufficiently evidenced ſo or ſo to be, either by *expreſs teſtimony* of the written Word of God, rightly underſtood and applyed, or by clear natural and *neceſſary deduction* therefrom according to the Laws of true logical diſcourſe, is guilty, more or leſs, of that *Superſtition* our Saviour here condemneth in the Phariſees, of *teaching for doctrines the commandments of men.*

7. And a fault it is of a large comprehenſion. It taketh in all *additions* whatſoever, that are made to that abſolute and all-ſufficient *Rule of Faith and manners*, which God hath left unto his Church in his *written Word*. *In what kind ſoever* they are, whether in Opinion, Worſhip, Ordinance, Injunction, Prohibition, Promiſe, or otherwiſe. From *what cauſe ſoever* they proceed, whether from Credulity, Ignorance, Education, Partiality, Hypocriſie, miſ-govern'd Zeal, time-ſerving, or any other. For *what end ſoever* they may be done; whether thoſe ends be in truth *intended*, or but in ſhew pretended: ſay it be the glory of God, the reformation of abuſes, the preventing of miſchiefs or inconveniences, the avoiding of ſcandals, the maintenance of Chriſtian liberty, the furtherance of Piety, or whatever elſe can be imagined. If they have not a ſufficient foundation in the *ſacred Text*, and yet ſhall be offered to be preſſed upon our *Judgments* or *Conſciences*, in the name of God, and as his Word: they are to be held as *chaff*, fitter to be ſcattered before the wind, or caſt out to the dunghil, than to be hoarded up in the garners among the *Wheat*; (alas, *what is the chaff to the wheat?*) or as *Hay*, *Wood*, or *Stub-* Jer.23.28. *ble*, meeter to become fewel for the Oven, or Hearth, than to be coffered up in the treaſures among *gold, and ſilver, and precious ſtones*. And he that bringeth any ſuch doctrine with him, let his *piety* or *parts* be otherwiſe what they can be; ſhould he in either of both, or even in both, match not only the holy *Apoſtles* of Chriſt, but the very bleſſed Gal. 1. 8. *Angels* in Heaven: yet ſhould we rather defie him as a *Traitor*, for ſetting Gods ſtamp upon his own Bullion, than receive him as his faithful *Embaſſadour*, and ſalute him with an *Anathema* ſooner, than bid him *God ſpeed*. Eſpecially if the doctrine be apparently ei- 2 Joh. 10. ther *falſe* or *ungrounded*, and yet *poſitively* and *peremptorily* delivered, as if it were the undoubted word and will of God.

8. I may not now deſcend to particulars. But thus much it will concern us all to know in the General, that whoſoever teacheth any thing either to be *abſolutely unlawful*, which God hath *not forbidden* in his word; or to be *abſolutely neceſſary*, which God hath *not required* in his word: he *teacheth for doctrines the commandments of men*, and ſo far forth playeth the *Phariſees* part in burthening the conſciences of Gods people with the *ſuperſtitious fancies* of his own brain. But otherwiſe, the *enjoyning* of ſomething for a time which God hath *not forbidden*, or the *forbidding* of ſomething for a time which God hath *not required*, by thoſe that are endued with lawful Authority in any *Eccleſiaſtical*, *Political*,

Political or *Domeſtical* Society; ſo as the ſame be not done for *conſcience ſake* towards God, or with any opinion of *worſhip*, *merit*, or operative *holineſs*, but meerly out of prudential conſiderations, and for the reaſons of *order*, *decency*, *expedience*, or other like reſpects of *conveniency* and *accommodation*; is a thing no ways juſtly chargeable with *Phariſaiſme*, *ſuperſtition*, or to be cried down and condemned under the name of *will-worſhip*; nor doth it come within the compaſs of our Saviours reproof in this place. If *Jonadab* had laid an obligation upon the conſciences of the *Rechabites*, *not to drink wine*, by telling them that for *conſcience ſake* towards God they ought to abſtain therefrom; or if the *Jewiſh Elders* and Governors, leaving the conſciences of the people free, had only made a *Law* under ſome penalty for decency and cleanlineſs ſake, that no man ſhould ſit down to meat in publick with *unwaſhen hands*: to my ſeeming had *he then* been guilty of this Phariſaical ſuperſtition, and *they* free. In brief then to conclude this Enquiry, To lay an obligation either upon the *judgments* or *conſciences* of men in point of *opinion* or *practice*, which God hath not laid; that, and nothing but that, is to *teach for doctrines the commandments of men*.

9. We have yet a *third* thing to be enquired of, for the Explication of the words: namely, how, and in what reſpect they that teach ſuch doctrines may be ſaid to *worſhip God in vain*. The Ambiguity of our Engliſh word *Worſhip*, hath occaſioned many Errors among Divines, and miſ-underſtandings of one anothers words and writings, whereby the diſputes and controverſies about *Worſhip* are become of all other the moſt intricate and perplexed. The *Hebrews*, and the *Greeks* too, have ſundry words, and thoſe of diſtinct notions, and ſignifications: which we in Engliſh, for want of fitter expreſſions, are fain to tranſlate promiſcuouſly by this one word *Worſhip*. The Greek words προσκυνειν, λατρευειν, θρησκευειν, and σεβεσθαι, (which is the word here uſed) are all indifferently rendred, *worſhipping*. Here, according to the notion of the Greek word, it properly ſignifieth the performance of ſome religious or devout act, with an intention to honour God thereby. Whereby it appeareth, that theſe *Phariſees* placed a great part of their *Religion* in the obſervation of theſe *Traditions of mens diviſing*; and flattered themſelves with this conceit, that they did God a great deal of *honour* in ſo doing, and that therefore he could not chooſe but be marvellous *well pleaſed* with them for ſo doing. By long accuſtoming themſelves to which-like outward obſervances, they had almoſt loſt the vigor and *ſoul* of true *Religion*, (which conſiſteth in the inward reverence and devotion of the heart:) and had little other left than the bare *carcaſe*, or empty *outſide* thereof; and that alſo patcht and pieced up for the moſt part with the devices and *inventions of men*.

10. And this our Saviour now telleth them is *Worſhip in vain*. He ſaith ſo indeed: but hath he any Text for it? The place he citeth is in *Iſa.* 29.13. where the words, according to the Original, run but thus [*Their fear towards me is taught by the precept of men:*] but that it is *vain*, the Prophet doth not there ſay. He doth not ſay it ἀτολέξει, in thoſe very words, according to the *Hebrew*: but the ſcope of the place importeth all that and more. For God there threatneth to puniſh the people for ſuch *worſhip*: which he would not have done, if he had been either *pleaſed* with it, or *honoured* by it. But the very word and all is ſo found, even as our Saviour citeth it [ματὴν σέβονται] in the *Septuagint* there: which being the moſt common and *received Tranſlation* in thoſe days, was therefore for the moſt part followed by Chriſt and his Apoſtles in their quotations, eſpecially where it ſwerved not very much in ſence from the *Original*. Now a thing is ſaid to be done *in vain*, when it hath not that wiſhed effect, which the doer intended and expected. Thoſe *Phariſees* then, intending by thoſe ſuperſtitious *Will-worſhips* to *honour* God, and hoping to *pleaſe* him therewithal; when their expectations ſhould be ſo far fruſtrated, that God ſhould all on the contrary profeſs himſelf *diſhonoured* and *diſpleaſed* thereby; it muſt needs be acknowledged that this their *Will-worſhip* was all *in vain*. Certainly God will reject, what himſelf hath forbidden: and he hath forbidden, and that both frequently, and with the ſevereſt interminations, all manner of *Will-worſhip* (of this kind, and properly ſo called) and all *additions* of men unto his holy Word.

11. In the ſeveral parts of the Text thus opened, we may ſee the full meaning of the whole. God will not approve of, nor accept any *Wit-worſhip*, or *Will-worſhip*, forged or deviſed by man, with an opinion as if it were a neceſſary part of Gods ſervice; nor allow of any *doctrine*, that tendeth to bind the *Judgments* or *Conſciences* of his people further

further than he hath thought fit himſelf to bind them by the expreſſes of his Word. He will, when time ſerveth, *root out every plant which is not* of his own planting. And when *the day* is come, which *ſhall declare* (by a fiery trial) *every mans work of what ſort it is*: the *gold* and *ſilver* and *pretious ſtones* ſhall abide the fire, and the workman that built with ſuch good ſtuff *ſhall receive a* bleſſed *reward*. But he that buildeth *wood*, or *hay*, or *ſtubble*; though by the great mercy of God he himſelf may paſs through the fire, and *be ſaved* (with ſome difficulty) ſo long as he holdeth faſt the foundation, which is *Chriſt* and his merits: yet he ſhall *ſuffer loſs* in his work however. That ſhall be ſure to *burn* and periſh; whatſoever becometh of him. All that *fear* of God is but ſuperſtitious and *vain*, that is taught by the Precepts and *Commandments of men*. Mat. 15. 12. 1 Cor. 3. 12——15.

12. From *the Explication* of the Text hitherto, I come now to *the Application* of it. Wherein I doubt not by Gods help, but to make clear to the judgment of any man, that is not either uncapable through *ignorance*, or fore-poſſeſſed with *prejudice*, theſe three things. *Firſt*, that the *Papiſts* are guilty of the Phariſaical ſuperſtition and Will-worſhip here condemned. *Secondly*, that *the Church of England*, and her regular and obedient children are not guilty of the ſame. *Thirdly*, that thoſe *Divines and others* in the Church of *England*, that ſo undutifully charge her therewithal, are in truth themſelves inexcuſably guilty of that very crime, whereof they unjuſtly accuſe her.

13. Firſt, for *the Papiſts*. That they are the right children and ſucceſſors of the *Phariſees*, no man, that rightly underſtandeth the Tenets of the *Romiſh Church*, but will eaſily grant; if he ſhall duly conſider what a maſs of *humane Traditions* both in point of belief and worſhip are impoſed upon the judgments and conſciences of all that may be ſuffered to live in the viſible Communion of that Church, and that with opinion of *neceſſity*, and under pain of damnation. The *Popes Supremacy, Worſhipping of Images, Invocation of Saints and Angels, the propitiatory Sacrifice of the Maſs, Purgatory, the ſeven Sacraments, Tranſubſtantiation, Adoration of the Hoſt, Communion under one kind, Private Maſſes, forbidding Prieſts Marriage, Monaſtical Vows, Prayer in an unknown tongue, Auricular Confeſſion*. All theſe, and I know not how many more, are ſuch, as even by the confeſſion of their own learned Writers, depend upon *unwritten Traditions* more than upon *the Scriptures*. True it is, that for moſt of theſe they pretend to *Scripture* alſo: but with ſo little *colour* at the beſt, and with ſo little *confidence* at the laſt; that when they are hard put to it, they are forced to fly from that hold, and to ſhelter themſelves under their great Diana *Tradition*. Take away that, it is confeſſed that many of the chief Articles of their Faith *nutare & vacillare videbuntur*, will ſeem even to totter and reel, and have much ado to keep up. For what elſe could we imagine ſhould make them ſtrive ſo much to debaſe the Scripture all they can, denying it to be a Rule of Faith, and charging it with *imperfection, obſcurity, uncertainty*, and many other defects; and on the other ſide to magnifie *Traditions* as every way more abſolute: but meerly their conſciouſneſs, that ſundry of their doctrines, if they ſhould be examined to the bottom, would appear to have no ſound foundation in the *Written Word*. And then muſt we needs conclude from what hath been already delivered, that they ought to be received, (or rather not to be received but rejected) as *the Doctrines and Commandments of men*.

Andradius *Multò maxima pars Evangelii pervenit ad nos traditione; per exigua literis iſt mandata.* Hoſ. Confeſ. c. 92. *Egenum elementum.* Hoſius. *Plumbea regula.* Pighius, *&c.*

14. Nor will their flying to *Tradition* help them in this caſe, or free them from *Phariſaiſm*; but rather make the more againſt them. For to omit that it hath been the uſual courſe of *falſe teachers*, when their Doctrines were found not to be *Scripture-proof*, to [a] fly to *Tradition*: do but enquire a little into the Original and growth of *Phariſaical Traditions*, and you ſhall find that [b] one egge is not more like another, than the *Papiſts* and the *Phariſees* are alike in this matter. When *Saduc* ([c] or whoſoever elſe was the firſt Author of the Sect of the *Sadduces*) and his followers began to vent their peſtilent and Atheiſtical Doctrines againſt *the immortality of the Soul, the reſurrection of the Body*, and other like: the beſt learned among the *Jews*, (the *Phariſees* eſpecially) oppoſed againſt them by arguments and collections drawn from the *Scriptures*. The *Sadduces* finding themſelves unable to hold argument with them (as having two ſhrewd diſadvantages; but *a little Learning*, and *a bad cauſe*;) had no other means to avoid the force of all their

[a] *V. Chamier. Tom. 1 Panſtrat. Lib. 9. c. 16. Jewels defence 2. c. 9.*

[b] *Non male comparari Phariſæos Catholicis.* Serarius *apud* Hall. *Ser. on* Mat. 5. 30.

[c] Sadoc *diſcipulus Antigni Sochæi, author ſectæ Sadducæorum ſecundum Rabbinos. V. El. Tisb. in* צדוק *Schindler. in Lexic. Pentagl. Sed hoc ut Commentum Rabbinicum exigit Montacutius: qui Sadducæorum originem ad Doſitheum quendam refert, ex authoritate Epiphanii & aliorum; eoſque Sadducæos dictos confirmat a* צדק *Juſtitia, ob mores auſteros, & in judiciis ſeveritatem. V. Montacut. Appar. 7 ſect. 48.*

arguments

arguments, then to hold them preciſely to *the letter* of the Text, without admitting any *Expoſition* thereof, or *Collection* therefrom. Unleſs they could bring *clear Text*, that ſhould affirm *totidem verbis* what they denied; they would not yield. The *Phariſees* on the contrary refuſed (as they had good cauſe) to be tied to ſuch unreaſonable conditions: but ſtood upon *the meaning* of the Scriptures, as *the Sadduces* did upon *the letter*; confirming the truth of their interpretations partly from *Reaſon*, and partly from *Tradition*. Not meaning by *Tradition* (as yet) any Doctrine other than what was already ſufficiently contained in the *Scriptures*; but meerly the Doctrine which had been in all ages conſtantly taught and received with an *Univerſal conſent* among the people of God, as conſonant to the holy *Scriptures* and grounded thereon. By this means, though they could not ſatisfie *the Sadduces* (as Hereticks and Sectaries commonly are obſtinate) yet ſo far they ſatisfied the generality of the people, that they grew into very great eſteem with them: and within a while carried all before them: the deteſtation of the *Sadduces* and of their looſe errors alſo conducing not a little thereunto. And who now but the *Phariſees*: & what now but *Tradition*? In every mans eye and mouth. Things being at this paſs, any wiſe man may judge, how eaſie a matter it was for men ſo reverenced as the *Phariſees* were, to abuſe the credulity of the people and the intereſt they had in their good opinion, to their own advantage: to make themſelves *Lords* of the peoples faith, and by little and little to bring into *the Worſhip* whatſoever doctrines and obſervances they pleaſed; and all under the acceptable name of *the Traditions of the Elders*. And ſo they did, winning continually upon the people by their cunning and ſhews of Religion, and proceeding ſtill more and more till the *Jewiſh Worſhip* by their means was grown to that height of *ſuperſtition* and *formality*, as we ſee it was in our Saviours days. Such was the beginning and ſuch the riſe, of theſe *Phariſaical Traditions*.

τοσοῦτον ἔχυσι τῶν ὄχλων σφᾶς τῷ πλήθει, ὡς— &c. Joſ. 13 Antiq. 18.

Διατρώσεις. Epiph. in Ptol. Juſtin. Nutll. 146. & alii.

15. *Popiſh Traditions* alſo both came in and grew up juſt after the ſame manner. The Orthodox Biſhops and Doctors in the ancient Church, being to maintain the *Trinity* of Perſons in the Godhead, the *Conſubſtantiality* of the Son with the Father, the *Hypoſtatical Union* of the two Natures in the perſon of Chriſt, the Divinity of *the Holy Ghoſt*, and other like Articles of the Catholick Religion, againſt the *Arrians*, *Eunomians*, *Macedonians*, and other Hereticks: for that the words *Trinity*, *Homoüſion*, *Hypoſtaſis*, *Proceſſion*, &c. (which for the better expreſſing of the Catholick ſence they were forced to uſe) were not *expreſly* to be found in *the holy Scriptures*; had recourſe therefore very often, in their writings againſt the Hereticks of their times, to *the Tradition of the Church*. VVhereby they meant not (as the Papiſts would now wreſt their words) any *unwritten doctrine* not contained in the Scriptures, but the very doctrine of *the Scriptures* themſelves as they had been conſtantly underſtood and believed by all faithful Chriſtians *in the Catholick Church* down from the Apoſtles times till the ſeveral preſent ages wherein they lived. This courſe of theirs, of ſo ſerviceable and neceſſary uſe in thoſe times, gave the firſt occaſion, and after-riſe to that heap of *Errors* and *Superſtitions* which in proceſs of time (by the power and policy of *the Biſhop of Rome* eſpecially) were introduced into the Chriſtian Church under the ſpecious name and colour of *Catholick Traditions*. Thus have they trodden in the ſteps of their forefathers *the Phariſees*; and ſtand guilty even as they of the *Superſtition* here condemned by our Saviour, in *teaching for Doctrines mens Precepts*.

Δῆλον ὅτι πολλὰ ἐκαινοτόμουν Chryſ. Hom. 51 in Mat.

Mox ſubſecuta eſt corruptela Calvin in loc.

16. But if the *Church of Rome* be caſt, how ſhall the *Church of England* be quit? That ſymbolizeth ſo much with her in many of her *Ceremonies*, and otherwiſe? What are all our *croſſings*, and *kneelings*, and *duckings*? VVhat *Surplice*, and *Ring*, and all thoſe other Rites and Accoutrements that are uſed in or about the *Publick Worſhip*; but ſo many *Commandments of men*? For it cannot be made appear (nor truly do I think was it ever endeavoured) that God hath any where commanded him. Indeed theſe things have been objected heretofore, with clamour enough; and the cry is of late revived again with more noiſe and malice than ever, in a world of *baſe and unworthy Pamphlets*, that like the *frogs of Ægypt* croak in every corner of the Land: And I pray God the ſuffering of them to multiply into ſuch *heaps* do not cauſe *the whole Land* ſo to *ſtink* in his noſtrils, that he grow weary of it and forſake us. But I undertook to juſtifie *the Church of England* and her regular and obedient children in this behalf: and it will be expected I ſhould do it. If any of the Children of this Church in their too much haſt have over-run their Mother; that is, have buſied themſelves and troubled others with putting forward new Rites and

Exod. 8. 14.

Ceremonies, with ſcandal, and without Law; or by uſing her name without her leave for the ſerving of their own purpoſes, have cauſleſly brought an evil ſuſpition upon her (as ſome are blamed) let them anſwer it as well as they can: it is not my buſineſs now to plead for them, but to vindicate *the Church of England* againſt another ſort of men, who have accuſed her of *Superſtition* unjuſtly.

17. Set both theſe aſide, and her defence is made in a word, if we do but remember what hath been already delivered in the *Explication* of the Text: to wit, that it is not *the commandments of men*, either *Materially* or *Formally* taken; but the *Opinion* that we have of them, and *the teaching* of them *for Doctrines*, wherein Superſtition properly conſiſteth. *Materially* firſt. There is no Superſtition either in *wearing*, or in *not wearing* a Surplice; in *kneeling*, or in *not kneeling* at the Communion; in *croſſing*, or in *not croſſing* an Infant newly Baptized: even as there is no ſuperſtition in *waſhing* or in *not waſhing* the hands before meat. So long as neither the one is done with an opinion of *neceſſity*, nor the other *forborn* out of the opinion of *unlawfulneſs*. For ſo long the Conſcience ſtandeth free. The Apoſtle hath ſo reſolved in the very like caſe: that neither he *that eateth* is the worſe for it, nor *he that eateth not* the better for it. A man may eat, and do it with a good Conſcience too. As in the preſent caſe, at this time it is certain Chriſts Diſciples did eat and *waſhed not*: it cannot be doubted but at ſome time or other they *waſhed* before they eat. Not for Conſcience ſake towards God either; but even as they ſaw it fit, and as the preſent occaſion required: and they might do both without *ſuperſtition*. But if any man ſhall *wear*, or *kneel*, or *croſs*, with an opinion of *neceſſity* and *for Conſcience ſake* towards God, as if thoſe parts of Gods Service wherein thoſe Ceremonies are uſed in our Church could not be rightly performed without them, yea, although the Church had not appointed them; doubtleſs the uſe of thoſe Ceremonies by reaſon of ſuch his opinion ſhould be *Superſtition to him*. Becauſe a man cannot be of that *Opinion*, but he muſt believe it to be *true Doctrine*, that ſuch and ſuch *Ceremonies* are of themſelves *neceſſary* parts of Gods worſhip. As on the contrary, if any body ſhould refuſe to *wear*, or *kneel*, or *croſs*, out of an opinion of their *unlawfulneſs*; as if thoſe Ceremonies did vitiate the whole act of that Worſhip whereunto they are applied: I cannot ſee, but upon the ſame ground, and by reaſon of ſuch his opinion, the *refuſal* of thoſe Ceremonies ſhould be *to him* alſo *Superſtition*. Becauſe a man cannot be of that *Opinion*, but he muſt believe this to be *true Doctrine*, that ſuch and ſuch Ceremonies are of themſelves *unlawful* to be uſed in the Worſhip of God. But the obedient children of the *Church* of *England*, having no ſuch opinion either of the *neceſſity* or *unlawfulneſs* of the ſaid *Ceremonies*; but holding them to be (as indeed they are) things in their own nature indifferent: are even therefore free from *Superſtition* in both the kinds aforeſaid. So then in the things commanded taken *materially*, that is to ſay, conſidered *in themſelves* without reſpect to the Churches command, there is no *Superſtition*; becauſe there is nothing concerning them *doctrinally* taught either the one way, or the other. 1 Cor. 8. 8.

18. Now if we can as well clear theſe things taken alſo *formally*, that is to ſay, conſidered not in themſelves, but *as they ſtand commanded* by publick authority of the Church: the whole buſineſs is done, as to this point. Nor is there in truth any great difficulty in it, if we will but apprehend things aright. For although the very *commanding* them do ſeem to bring with it a kind of *neceſſity*, and to lay a tie upon the *Conſcience*, (as that of St. *Paul* implieth both, *you muſt needs be ſubject*, and that *for Conſcience ſake*:) yet is not that any tie brought upon the Conſcience *de novo* by ſuch *command of the Church*, only that tie that lay upon the Conſcience before by vertue of that general *Commandment of God* of obeying the higher powers in all their lawful commands, is by that *Commandment of the Church* applied to that particular matter. Even as it is in all Civil Conſtitutions, & humane poſitive Laws whatſoever. And the *neceſſity* alſo is but an *obedientiall*, not a *doctrinal neceſſity*. But the Text requireth a *doctrinal neceſſity*, to make the thing done a vain and ſuperſtitious worſhip [*Teaching for doctrines the commandments of men.*] Which the *Church of England* in preſcribing the aforeſaid Ceremonies hath not done; nor by her own grounds could do. For look as the caſe ſtandeth with private men for *doing*, or *refuſing*; even ſo ſtandeth the caſe with publick Governours for *commanding* or *forbidding*. As therefore with private men, it is not the bare *doing* or *refuſing* of a thing, as in diſcretion they ſhall ſee cauſe; but the *doing* of it with an opinion of *neceſſity* or the *refuſing* of it with the opinion of *unlawful* Rom. 13. 5.

lawfulness, that maketh the *action superstitious*, as hath been already shewed: So with publick Governours; it is not the *commanding*, or *forbidding* of a mutable Ceremony, as for the present they shall deem it fit, for *order*, *decency* or *uniformities* sake, or such other like respect: but the *commanding* of it with an opinion as if it were of *perpetual necessity*, or the *forbidding* it with the like opinion as if it were *simply unlawful*, that maketh the *Constitution superstitious*.

19. Now I appeal to any man, that hath not run on madly with the cry for company, but endeavoured with the spirit of *Charity* and *Sobriety* to satisfie his understanding herein; if the *Church of England*, both in the [a] Preface before the Book of *Common-Prayer*, and in the [b] *Articles* of her Confession, and in sundry passages in the *Homilies* occasionally (and these Books are acknowledged her most Authentick Writings, the *two former* especially, and the just standard whereby to measure her whole *Doctrine*:) if, I say, she have not in them all, and that in as plain and express terms as can be desired, disclaimed all *humane Traditions*, that are imposed upon the Consciences of Gods people either in point of *Faith* or *Manners*; and declared to the world, that she challenged no *power* to her self to order any thing by her own Authority but only *in things indifferent*, and such as are not repugnant to the word of God; and that her *Constitutions* are but for order, comeliness and uniformity sake, & not for Conscience sake towards God; and that therefore any of those her *Orders* and *Constitutions* may be *retained*, *abolished* or *altered* from time to time, and at all times, as the Governours for the time being shall judge to serve best unto Edification. What should I say more? If men list to be contentious, & will not be satisfied, who can help it? yet thus much I dare say more. Let any *Papist* or *Precisian* in the world give instance but in any one single thing, doctrinally maintained by the *Church of England*, which he can with any colour of truth except against as a *Commandment of men*: if we do not either shew good warrant for it from the *written word* of God, (which we doubt not but to be able to do, and is most *ad rem*;) or else (which is enough *ad hominem*) for every *single* instance they shall bring, return them *ten* of their own teaching, every whit as liable to the same exception as that: we will yield the Bucklers, and confess her guilty.

[a] The Ceremonies that remain are retained for Discipline and Order, which upon just causes, may be altered and changed, and therefore are not to be esteemed equal with Gods law, *Pref. of Cerem.*

[b] The Church hath power to decree Rites and Ceremonies, but it ought not besides the Scripture to enforce any thing to be believed for necessity of salvation, *Art.* 20. Every particular or National Church hath authority to ordain, change, and abolish Ceremonies, *&c. Ar.* 34.

20. But now, what will you say, if after all this clamouring against *English-Popish Ceremonies*, (as of late they have blazoned them) they that keep all this ado, prove in the end the guilty persons themselves; I am much deceived if it do not clearly prove so, if we either compare her Doctrine and theirs together, or take a view of some of theirs by themselves. *First*, compare them alittle, [c] which will also add some confirmation to the former point for the farther justifying of the *Church of England* in this behalf. And for example and perspicuity sake, let the instance be *kneeling at the Communion*; there being the like reason of all the rest. I pray you consider well the *evidence*; weigh the grounds and observe the course held on both sides, and then give *sentence* accordingly. If, as God hath given those *our Church Governours* power to determine of indifferent mutable circumstances, and they using the liberty of the power given them, have appointed *kneeling* rather than *sitting*, or *standing*, as judging it a gesture of greater *reverence* and well becoming our *unworthiness*, but without any opinion either of the *necessity* of that gesture, or of the *unlawfulness* of the other two; so God had given the like Power to these our *Brethren*, and they using the liberty of that power had appointed *sitting* or *standing*, rather than *kneeling*, as judging either of them a more *proper Table gesture* than it, yet without any opinion of their *necessity*, or of the *unlawfulness of kneeling*; the case had then been alike of both. These had ben as free as they; neither of them had been guilty of Superstition, in *teaching for Doctrines the Commandments of men*: because there was no *doctrinal necessity*, whereby to bind the Conscience of Gods people on either side. Again, if as these say to their Proselytes peremptorily in effect thus [*you are bound in Conscience not to kneel*; it is an unlawful gesture, a superstitious relique of Popery, and carrieth with it a shrewd appearance of their idolatrous Bread-worship; *and therefore we charge you upon your Consciences not to kneel*:] so our Church-Governours should say to the people peremptorily in effect thus, [*you are bound in Conscience to kneel*, or else you prophane the holy Sacrament, not discerning the Lords Body; *and therefore we charge you upon your Consciences to kneel*:] the case of both had here also been alike. Both alike guilty of Superstition, *in teaching for doctrines the commandments of men*: because by that *doctrinal necessity* as well the one sort as the other had laid a per-

[c] Τὰ γὰρ πράγματα ἀπὸ συγκρίσεως μάλιστα φαίνεται. Chrysost. Orat. 2. contr. Judæos.

a perpetual obligation upon the Conſciences of men, in a matter which God having not any where either *commanded* or *forbidden* hath therefore left free and indifferent. But now taking the caſe as *de facto* it is, without *Ifs* and *Ands*, ſet the one againſt the other, and make the compariſon right: and here it is. Our *Brethren* having no publick *authority* given them to order what ſhall be done or not done in matters of *external government*, do yet bind the Conſciences of Gods people, by *teaching* that which they thus forbid to be ſimply and in it ſelf *unlawful*. Our *Governors* on the contrary, though having publick *authority* to preſcribe in ſuch matters, do yet leave the Conſciences of men at liberty, without teaching that which they appoint, to be of abſolute *neceſſity* in it ſelf. This being *ſpecies facti*, as the Civilians ſpeak, the even true ſtate of the caſe: ſay now I beſeech you in good ſooth, and be not partial, *Quid Juris?* at whoſe door lieth the *Superſtition*? The one ſide teaching no ſuch doctrine, but having *authority*, do by vertue of *that authority* appoint the people *to kneel*; The other ſide having no ſuch *authority*, but teaching a *doctrine*, do by vertue of *that doctrine* charge the people *not to kneel*: Whether of both ſides may rightlier be ſaid to *teach for doctrines the Commandments of men*;

Tu quum ſis quod ego, & fortaſſis nequior——

21. Their guilt herein will yet farther appear, if leaving compariſons, we take a view of ſome of their *doctrines* by themſelves. I ſay, but ſome of them: for how many hours would ſerve to reckon them all? or who indeed (even of themſelves) knoweth them all? There are ſo many Covies of *new doctrines* ſprung up ever and anon, eſpecially in theſe late times of connivance and licentiouſneſs; which by that they are well hatcht, preſently fly abroad the Country, and are entertained by ſome or other for as good Divinity, as if they were the undoubted Oracles of the Holy Ghoſt. I dare not affirm it, becauſe I will not put my ſelf to the trouble to prove it, and becauſe I heartily deſire and wiſh I be deceived in it: yet I cannot diſſemble my fear that it is but too true, (by the proportion of what we almoſt daily hear or ſee) that within little more than this *one twelvemonth* laſt paſt there have been more falſe and *ſuperſtitious doctrines* vented in the *Pulpits* and *Preſſes* in *England*, than have been (in ſo open and daring a manner) in the whole ſpace of *almoſt fourſcore years* before, I mean ſince the firſt of *Queen Elizabeth* of bleſſed memory. And to make good the former charge, omitting ſundry other their unwarrantable poſitions, partly concerning *Church-Government*, Orders, and Ceremonies, eſtabliſhed by *Law*, partly concerning ſundry received *cuſtoms* in matters wholly or in part *Eccleſiaſtical*, partly concerning the uſe of ſundry *paſtimes* and *recreations*, partly concerning ſundry *uſages* and *cuſtoms in vita communi*, in things meerly Civil, and not ſacred or Eccleſiaſtical: the particulars whereof would amount to many ſcores, if not hundreds: I ſhall preſent unto your view a *dozen* only, which I have ſelected from the reſt of thoſe that I have obſerved to have been moſt urged of late in *Sermons* and *Pamphlets*; by which you may in part judge of the reſt. And they are theſe.

22. 1. That the appointing of a *ſet form of Prayer* or Liturgy, to be uſed in the ſervice of God, is unlawful or Antichriſtian; or that it is a ſtraitning or limiting of the Holy Spirit of God.

2. That it is not in the power of the Church to ordain any *Rites* or *Ceremonies* in the Service of God, which the people are bound to obſerve, other than ſuch as God hath commanded in his Word.

3. That *Rites* and *Uſages*, deviſed or abuſed either by *Heathens* or *Idolaters*, may not be lawfully uſed by Chriſtians in the Service of God.

That the obſervation of annual Feſtivals in memory of Chriſt or his Apoſtles, as Chriſtmaſs Eaſter, &c. is Antichriſtian; ſuperſtitious, and unlawful.

4. That it is unlawful or ſuperſtitious to *kneel at the Holy Communion*, in the act of receiving the Sacrament.

5. That *Inſtrumental Muſick* may not be uſed in the Service of God, as well as *Vocal*.

6. That *Epiſcopacy* is *Antichriſtian*, or repugnant to the word of God.

7. That the *Preſbyterian Diſcipline* is the very *Scepter of Chriſts Kingdom*, or the order appointed by Chriſt himſelf for the perpetual Government of his Church, which ought of all particular Congregations to be inviolably obſerved unto the worlds end.

8. That it is ſimply unlawful for a Miniſter to be poſſeſſed of *two Benefices*.

9. That *Eccleſiaſtical perſons* may not meddle in *ſecular affairs*, nor can with a good Conſcience exerciſe any *Civil Office or Juriſdiction*, although by humane Authority, Law or cuſtom allowed them.

10. That it is not lawful in *preaching Gods word*, to recite ſentences out of *the Fathers*; much leſs from the writings of *Heathen Writers*.

11. That the *Election or conſent of the people* is of neceſſity required, either to the *ordaining* of the Miniſters, or to the appointing of them to their particular charges.

12. Laſtly, (which though I find not poſitively delivered *in terminis*, nor is the danger thereof ſo generally obſerved, as of ſundry of the former; yet for that I find it often touched upon in theſe late Treatiſes, and conceive it to be an *error* of no leſs dangerous conſequence than many of the former, I thought meet not to omit it:) That the *examples of Chriſt and of his Apoſtles* ought to be obſerved of all Chriſtians, as a *perpetual Rule* binding them to *Conformity*, even as their *Precepts* do unto *obedience*.

23. Concerning which *Poſitions*, I do here in the face of this Congregation take God to witneſs, who ſhall judge us all at the laſt day, that I do verily believe, and in my conſcience am perſwaded, that all and every of them are the vain and *ſuperſtitious inventions* of men, wholly deſtitute of all ſound warrant from the *written word* of God rightly underſtood and applied: and (till they ſhall be better proved) ought to be ſo eſteemed of every man that deſireth to make Gods Holy Word the rule of his opinions and actions. Many and great are the *miſchiefs* otherwiſe, that come to the Church and people of God, by the *teaching* of theſe and other like *groundleſs Poſitions*: As amongſt others, theſe *three* following. *Firſt*, great ſcandal is hereby given to *Atheiſts*, *Papiſts*, *Separatiſts*, and other the enemies of our Religion; eſpecially to the *Papiſts*: who will not only take occaſion thence to ſpeak evil of us and of *the way of truth and holineſs* which we profeſs, but will be themſelves alſo the more confirmed in their own wicked errors, by objecting to us, that ſince we left them, we cannot tell where to ſtay. *Secondly*, many ſober and godly men both Miniſters and others, who chearfully ſubmit to *the eſtabliſhed Laws* and Government (as they take themſelves by *the Law of God* bound to do, in things which they believe not to be repugnant to his word) are by this means unworthily expoſed to contempt and miſcenſure, as if they were *time-ſervers*, or inclined to *Popery* or *Superſtition* at the leaſt. But if they ſhall farther endeavour in their Sermons or otherwiſe, to ſhew their juſt diſlike, and to hinder the growth of theſe *unlawful impoſitions*, and to hold the people in their good belief by inſtructing them better; they ſhall be ſure to be forthwith branded as *oppoſers of the Goſpel*. As if there were ſuch *a ſpirit of infallibility* annexed to ſome mens *Pulpits*, as ſome have ſaid there is to the *Popes Chair*, that whatſoever they ſhall deliver thence muſt needs be *Goſpel*. *Thirdly*, hereby many an honeſt-hearted and well-meaning Chriſtian is wonderfully abuſed; by being miſ-led into *Error*, *Superſtition*, and *diſobedience*, by having his Conſcience *brought into bondage* in thoſe things, whereunto it was the good pleaſure of God to leave him free; and by being diſpoſed to much *uncharitableneſs* in judging evil of his Brother, that hath given him no juſt cauſe ſo to do.

24. Beſides theſe and ſundry other *miſchiefs* of dangerous conſequence, too long now to repeat: the thing that I am preſently to affirm, concerning all and every of the *poſitions aforeſaid*, and other like them, pertinently to the Text and buſineſs in hand, is this, That whoſoever ſhall *doctrinally* and poſitively *teach* any of the ſame, doth *ipſo facto* become guilty of the *Superſtition* here condemned by our Saviour, and ſo far forth ſymbolizeth with the Phariſees in *teaching for doctrines the commandments of men*. And I doubt not, but there are in the *Church of England* ſundry learned, judicious, and *Orthodox Divines*, no way ſuſpected of favouring *Popery or Popiſh Innovations*, that by Gods help and the advantage of Truth will be ready to maintain what I now affirm, in a fair Chriſtian and Scholar-like trial, againſt whoſoever are otherwiſe minded, whenſoever by Authority they ſhall be thereunto required.

25. I have now finiſhed what I had to ſay from this Scripture by way of *Application*. From the whole premiſſes would ariſe ſundry *Inferences*, as Corollaries and by way of *Uſe*. In the proſecution whereof, had we time for it, I ſhould have occaſion to fall upon ſome things that might be of right good uſe for the ſetling of mens *Judgments* and *Conſciences* in a way of *Truth and Peace*. And truly my aim lay chiefly here, when my thoughts fixt upon this Text. But having enlarged my ſelf ſo far beyond my firſt purpoſe already, I ſhall only give you a ſhort touch of each of them: and it may be hereafter (as I ſhall ſee cauſe, and as God ſhall diſpoſe) I may take ſome other occaſion, here or elſewhere to enlarge them further.

26. The

26. The *first* ſhould be an *earneſt requeſt* to ſuch of my Brethren, as through inconſideration, zeal againſt Popery or profaneneſs, or any other cauſe, have been a little too forward and faulty this way. That they would in the fear of God *review* their own *dictates*, and (all *partiality* and ſelf-ſeeking laid aſide) beſtow a little pains to *examine* throughly the ſoundneſs of thoſe *principles* from which they draw their *Concluſions*: whether they be the very *true word* of God indeed, or but the fanſies and devices of the wit of man. I know how lothly men are induced to ſuſpect themſelves to be in an Error: and that it is with our Brethren herein as with other men, may ſufficiently appear in this, that few of them will ſo much as beſtow the reading of thoſe books, that might give them ſatisfaction. But (beloved) better *try your own work* your ſelves, and if it prove but *hay* or *ſtubble* burn it your ſelves, by acknowledging your error and retracting it; that you may build better: then let it lye on ſtill, till a ſorer fire catch it. Better for any of us all, whether in reſpect of our *errours* or ſins, to prevent the Lords judging of us, by timely *judging our ſelves*, than to ſlack the time till his judgment overtake us. 1 Cor. 11. 32.

27. The *Second Uſe* ſhould be an *Admonition* to all my Brethren of the Miniſtry for the time to come, and that in the Apoſtles words, 1 *Cor.* 3. 10. *Let every man take heed what he buildeth.* St. *Paul* himſelf was vere careful this way, not to deliver any thing to the people, but what he had *received* from the Lord. The Prophets of the Lord ſtill delivered their Meſſages with this Preface *Hæc dicit Dominus.* Yea, that wretched *Balaam*, though a falſe Prophet, and covetous enough, profeſſed yet that if *Balak* would give him his houſe full of Silver and Gold, he neither durſt nor would *go beyond the word of the Lord to do leſs or more.* There is a great proneneſs in us all to Idolize *our own inventions*: Beſides much *Ignorance*, *Hypocriſie*, and *Partiality*; any of which may byaſs us awry. Our *Educations* may lay ſuch early anticipations upon our judgments; or our *Teachers*, or the *books* we read, or the *Society* we converſe withal, may leave ſuch impreſſions therein, as may fill them with prejudice, not eaſily to be removed. The *golden mean* is a hard thing to hit upon almoſt in any thing, without ſome warping toward one of *the extreams*, either on the right hand or on the left: and without a great deal of wiſdom and care ſeldom ſhall we ſeek to ſhun one *extreme*, and not run a little too far towards the other, if not quiet into it. In all which, and ſundry other reſpects, we may ſoon fall into groſs miſtakes and *errors*, if we do not take the more heed; whilſt we ſuſpect no ſuch thing by our ſelves, but verily believe that all we do is out of pure zeal for Gods Glory, and the *love* of his truth. We had need of all the *piety*, and *learning*, and *diſcretion*, and *pains*, and *prayers* we have: and all little enough without Gods *bleſſing* too, (yea, and our own greater *care* too) to keep us from running into *Errors*, and from *teaching for doctrines the commandments of men.* 1 Cor. 11. 23. & 15. 3. *Quod accepiſti non quod excogitaſti.* Vinc. Lir. cap. 27. Numb. 22. 18

28. The *Third Uſe* ſhould be for *Admonition* alſo, to all the people of God that they be not haſty to *believe every ſpirit*; *but to try the Spirits* (eſpecially when they ſee the *ſpirits* to diſagree and claſh one with another, or find otherwiſe juſt cauſe of ſuſpicion;) and that, as the *Bereans* did, by the *Scriptures.* Uſing withal all good ſubſidiary helps for the better underſtanding thereof; eſpecially thoſe two as the principal; the Rule of *Right Reaſon*, and the known conſtant judgment and practice of the *Univerſal Church.* That ſo they may fan away *the chaff* from the *Wheat*: and letting go the refuſe, *hold faſt that which is good.* To this end every man ſhould eſpecially beware, that he do not ſuffer himſelf to be carried away with *names*; nor to have any mans *perſon* either in *hatred* or *admiration*: but embrace what is conſonant to truth and reaſon, though *Judas* himſelf ſhould preach it; and reject what even an *Angel* from heaven ſhould teach, if he have no other reaſon to induce him to believe it, than that he teacheth it. 1 Joh. 4. 1. Acts 17. 11. 1 Theſ. 5. 21. Jude 16. Gal. 1. 8. Παρεγγελῶ ἐγὼ διὸ μᾶς πάντων ὑμῶν ἀφάπτεσθαι τῆ πολλῆ σπουδῆ καὶ τῆ πολλῆ ἀγρυπνίᾳ τὴν τῶν ἀκροατῶν ψυχὴν ἐκ τῶν ἀνθρωπίνων λογισμῶν ἐξαιρεῖν καὶ ἀπαλλάττειν. Chryſ. Hom. 13. in 2 Cor.

29. The *Fourth Uſe* ſhould be for *Exhortation* to the learneder ſort of my Brethren, to ſhew their faithfulneſs, duty, and true hearty affection to God and his Truth and Church, by maintaning the ſimplicity of the *Chriſtian faith*, and aſſerting the Doctrine of *Chriſtian Liberty*, againſt all corrupt mixtures of *mens inventions*, and againſt all unlawful impoſitions of *mens Commandments*, in any kind whatſoever. If other men be zealous to ſet up *their own errors*, ſhall we be remiſs to hold up *Gods Truth?* God having *depoſited* it with us, and committed it to our ſpecial truſt: how ſhall we be able to anſwer it to God and the World, if we ſuffer it to be ſtolen out of the hearts of our people by our *ſilence* or neglect! Like enough you ſhall incurr blame and *cenſure* enough for ſo doing; as if

you

you *ſought* but *your ſelves* in it, by ſeeking to pleaſe thoſe that are in authority in hope to get preferment thereby. But let none of theſe things diſcourage you, if you ſhall not be able by the grace of God in ſome meaſure to deſpiſe the *cenſures* of raſh and uncharitable men, ſo long as you can approve your hearts and actions in the ſight of God, and to break through (if need be) far greater *tryals* and *diſcouragements* than theſe; you are not worthy to be called *the ſervants of Chriſt*.

30. The laſt *Uſe* ſhould be an humble *Supplication* to thoſe that have in their hands the ordering of the great affairs of *Church* and *State*: that they would in their goodneſs and wiſdoms make ſome ſpeedy and effectual proviſion, to repreſs the exorbitant licenciouſneſs of theſe times, in *Printing* and *Preaching* every man what he liſt: to the great diſhonour of *God*, ſcandal of the *Reformed Religion*, fomenting of *Superſtition* and *Error*, and diſturbance of the peace both of *Church* and *Common-wealth*. Leſt if way be ſtill given thereunto, thoſe *evil ſpirits* that this late connivence hath raiſed, grow ſo fierce within a while, that it will trouble all the power and wiſdom of the Kingdom to *conjure* them handſomly down again. But certainly, ſince we find by late experience, what *wildneſs* in ſome of the Lay-people, what *petulancy* in ſome of the inferior Clergy, what *inſolence* in ſome both of the Laity and Clergy, our Land is grown into, ſince the reins of the *Eccleſiaſtical Government* have lain a little ſlack: we cannot but ſee, what need we have to deſire and pray, that the *Eccleſiaſtical Government* and *Power* may be timely ſetled in ſome ſuch *moderate* and *effectual* way; as that it may not be either too much *abuſed* by them that are to exerciſe it, nor too much *deſpiſed* by thoſe that muſt live under it. In the mean time, ſo long as things hang thus looſe and unſetled, I know not better how to repreſent unto you the preſent face of the times in
Jer. 5. 31. ſome reſpects, than in the words of the Prophet *Jeremy*, [*The Prophets propheſie lies, and the Prieſts get power into their hands by their means, and my people love to have it ſo: And wh t will you do in the end thereof?*

31. What the end of theſe inſolencies will be, God alone knowerh. The increaſe of *Profaneneſs*, *Riot*, *Oppreſſion*, and all manner of wickedneſs on the one ſide; and the growth of *Error*, *Novelty*, and *Superſtition* on the other ſide: are no good ſigns onward. The Lord of his great mercy grant a better end thereunto, than either theſe beginnings or proceedings hitherto portend, or our ſins deſerve. And the ſame Lord of his infinite goodneſs vouchſafe, To diſpel from us by the *light* of his Holy Spirit all *blindneſs and hardneſs* of heart; to purge out of us by the *fire* of his Holy Spirit all droſs of *pride and Hypocriſie*; To increaſe in us by the *grace* of his Holy Spirit the love of *Truth and Godlineſs*; To ſupport us by the *comforts* of his Holy Spirit amidſt all our *diſtreſſes and fears*; And to lead us by the *guidance* of his Holy Spirit along the paths of *holineſs* unto the ports of *happineſs*. And all this for the alone merits ſake of his bleſſed Son and our alone Saviour *Jeſus Chriſt*. To which bleſſed *Father*, *Son*, *and Holy Spirit*, be aſcribed by us and the whole Chriſtian Church, all *the Kingdom*, *the Power*, *and the Glory*, from this time forth for evermore. *Amen. Amen.*

FINIS.

AD
AULAM.

The First Sermon.

WHITE-HALL, November 1631.

Eccles. 7. 1.

A good Name is better than precious Oyntment: and——

1. Here *the Author* professeth himself *a Preacher*, it cannot be improper to stile the Treatise *a Sermon*. This *Book* is such; *a Sermon*: and, the Preacher being a King, *a Royal Sermon*. He took a very *large*, but withal a very *barren Text*. His Text *the whole World*, with [a] all the pleasures, and profits, and honours, and endeavours, and businesses, and events, that are to be found *under the Sun*. From which so *large a Text*, after as exact a survey thereof taken, as unwearied *diligence* in *searching*, joyned with incomparable *wisdome* in *judging* could make, he could not yet with all his skill raise any more than this one bare and short *Conclusion*; proposed in the very entrance of *his Sermon*, as the only *Doctrinal Point* to be insisted upon throughout: *Vanity* [b] *of Vanities, saith the Preacher, Vanity of Vanities, all is Vanity.* This he *proveth* all along by sundry *Instances many* in number, and *various* for the kind, to make the *induction* perfect: that so having fully established *the main Doctrine*, (which he therefore often inculcateth in his passage along,) that *all things in the World are but Vanity*; he might the more effectually enforce *the main Use* which he intended to *infer* from it, and reserveth (as *good Orators* use to do) for the close and *Epilogue* of the whole *Sermon*; namely, that quitting *the World* and *the Vanities* thereof, men should betake themselves to that which alone is free from *vanity*, to wit, *the fear and service of God*, [c] *Hear the conclusion of the whole matter: fear God, and keep his Commandments: for this is the whole duty of man.*

[a] *Quicquid agunt homines votum, timor, ira, voluptas, Gaudia, discursus.*---Juvenal. Satyr. 1.

[b] Eccles. 1. 2.

[c] Eccl. 12. 13.

2. To the *men of the world*, whose affections are set upon *the World*, and who propose and promise to themselves much *contentment* and *happiness* from the things of this *World*: as *the main Doctrine* it self is, so are most of *the Proofs* and passages of the whole *Sermon*, very *Paradoxes*. We may (not unfitly) therefore call this Book *Solomons Paradoxes*. Look no further than a few of the next following verses of this very Chapter. To prefer [a] *the house of mourning* before the house of *feasting*; [b] *sorrow* before *laughter*; [c] *rebukes* before *Praises*; [d] *the end of a thing* when it shall be no more, before *the beginning* of it, when it is growing

[a] Ver. 2.
[b] ——3.
[c] ——5.
[d] ——6.

ing and coming on; a soft *patient* suffering *spirit* before a stout and *haughty mind*; and c *learning* before *riches*, as the *Preacher* here doth: what are all these, and otherlike many, if we respect the f *common judgment* of the World, but so many *Paradoxes*? "The Writings of *Zeno* and *Chrysippus* (if we had them extant) "with the whole School of *Stoicks*, would not afford us *Paradoxes* more or "greater, than this little book of *Solomon* doth. There are no less *than two* in this short verse. Wherein, quite oppositely to what value *the World* usually setteth upon them, *Solomon* out of the depth of that *Wisdom*, wherewith God had filled his heart, preferreth a *good Name* before *precious Ointment*; and *the day of death* before the day of ones *birth*. *Paradoxes* both: Besides the *common opinion*; but g most agreeable to *truth* and *reason* both: as to him that shall duly examine them *both*, will clearly appear. It will find us work enough at this time, to examine but *the former* only, in those words. *A good name is better than a precious Oyntment.*

c——12.

f πλάσμασι δοκοῦμεν ὅμοια λέγειν, ἃ καὶ κατ' ἄνθρωπον καὶ πρὸς ἀνθρωπίνην φύσιν. Chrisip. apud Plutarch. de contrar. Stoic.

g παράδοξα μέν, ἀλλὰ μὴν παράλογα. Cleanthes apud eund.

3. Wherein before I come to the pith of *the matter*; I cannot but take notice of an *Elegancy* observable in the very bark and rind of *the Letters* in the Hebrew Text, טוב שם משמן טוב. The Figure *Paronomasia*, as Rhetoricians call it; a near affinity both in *the Letters* and *Sound*, between the words, whereby the *opposite Terms* of the Comparison are expressed, שם *the Name* and שמן *the Oyntmant*. Such *allusions* and *agnominations* are no strangers in either of the *holy Tongues*: but of frequent use both in *the Old* and *New* Testaments. "Examples "might be alledged many: as out of *the Old Testament*: Jer. 1. 11. 12. Ose. 9. "15. Amos 5. 5. & 8. 2. Ezek. 7. 6. And out of *the New* many more: ἀίρει and "καθαίρει, Joh. 15. 2. ἐργαζόμενοι, and περιεργαζόμενοι, 2 Thes. 3. 11. ἐπειάσαν, ἐπει- "φάδησαν, Heb. 11. 37. πορνεία, πονηρία· φθόνε, φόνε· ἀσυνέτους, ἀσυνθέτους, three together "as it were with a breath, Rom. 1. 29. 31. But omitting the rest, I shall com- "mend unto you but *two*, but those very remarkable ones: out of either *Testa-* "*ment*, *one*. The one in *Isa.* 24. where the Prophet expressing the variety of Gods "inevitable judgments under *three* several appellations, a *The Fear*, *the Pit* and *the* "*Snare*; useth *three* several words, but agreeing much with one another in letters "and sound: פחד *Pachadh*, *the Fear*; פחת *Pachath*, *the Pit*; פח *Pach*, *the Snare*. The o- "ther in *Rom.* 12. where the Apostle exhorting men not to think of themselves "*too highly*, but according to *sobriety*, setteth it off with exquisite *elegancy* thus, "b μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

a Isa. 24. 18. See also Isa. 5. 7.

Rom. 12. 3.

4. The more *inconsiderate*, (that I say not, *uncharitable* and *unjust*) they, that pass their *censures* very freely (as I have sometimes heard some do, fondly and rashly enough) upon *Preachers*: When now and then in their *popular Sermons* they let fall the like *Elegancies*, scattering here and there some *flowers of Elocution* among. As if all use of *Rhethorical ornaments* did savour of an *unsanctified spirit*; or were the rank superfluities of *a carnal Wit*; or did adulterate, corrupt, and flatten a *the sincere milk* of the Word. Or as if they that made use of such *exornations*, did b *preach themselves* and their own *wit*, rather than *Christ Jesus* and his *Cross*; or else sought to make c *the Faith of their hearers to stand* rather in *the wisdom of men*, than in *the power of* God.

a 1 Pet. 2. 2.
b 2 Cor. 4. 5.
c 1 Cor. 2. 5.

5. These are the common *Objections*, but they are soon *answered*. "I confess "there may be a fault this way, and (in *young men* especially, before their *judg-* "*ments* are grown to the just *ripeness*) many times there is: And so far *the excep-* *tions* made here against, may be (in some degree) admitted. a *Affection* in this, as in every other thing, is both *tedious* and *ridiculous*: And in *this* by so much more than in *other things*, by how much more the condition of *the person*, and the nature of *the business*, require a sober, serious and grave deportment. Those *Preachers* therefore by a little vanity in this kind, take the readiest way to bring, both their own *discretions* into *question*, and *the Sacred Word* they handle into *contempt*, that play with *words* as children do with *a feather*. A too-too b *light-coloured* habit, certainly suteth not well with the *gravity* of a Sermon. But, as it will not ill-become a sober *grave Matron* (though she will never be light and garish,

a ὁμοιοτελευτα καὶ—cæteráq; hujusmodi scitamenta, quæ isti ἐπιῤῥόκαλοι—immodicè faciunt & rancide. A. Gell. 18. noct. 8.

b Translucida illa & versicolor quorundam elocutio, res ipsas effeminat, quæ illo verborum habitu vestiuntur. Quint. 8. in procem.—nimiúmque depicta. Cic. in Oratore.

gariſh, yet) to be always *decent* in her attire; yea, and ſometimes alſo (upon fit occaſions) to put on her *Jewels*, and other *coſtlier ornaments*: So neither is it blame-worthy, but rather a commendable thing in *Preachers* of the Goſpel, (though they ought to avoid by all means all fruitleſs *oſtentation* of a frothy *Wit*, yet) to endeavour at all times, ſo far as their *gifts* and *leiſure* will permit, to expreſs themſelves in *pertinent* and *proper forms* of ſpeech; yea, and ſometimes alſo (as occaſion may require, and eſpecially [c] *the diſpoſition* and temper of the *hearers*) to put their matter into a more accurate and *elaborate dreſs*, and to adorn their diſcourſes with the choicer habiliments of *Art*.

6. Provided, *Firſt* that it be done *ſeaſonably*, diſcreetly, and with judgment: *Sparingly*, and as it were [a] *offering* it ſelf fairly, and without *enforcement*. And *ſecondly*, that it be directed to *the right end*: Which is, not to gain *glory or applauſe* to the ſpeaker (that is a baſe and *unworthy end*:) much leſs to *poyſon the Judgments*, or *pervert the Conſciences* of their Hearers, by drawing them the more eaſily thereby into *Error* or *Sin* (that is a curſed and *pernicious end*.) But either thereby the better to inform *the Underſtanding*, or [b] to work upon *the affections*, or to quicken *the attention*, or to ſuccour *the memories*, or ſome other way to [c] *pleaſe their Neighbour for his good unto edification*. I may not dwell on a *by-note*: therefore in brief thus. If *Preachers* ſeek with wiſdom *to find out pleaſant words*: beſides the practice of the holy *Prophets* and *Apoſtles* to warrant them therein, they have our *Preachers* warrant alſo for it. Who, as he *profeſſeth* [d] elſewhere the doing of it, ſo here he hath *actually done it*. Look but at the very *outſide*, the ſhell of *the Letter*, and you muſt grant, that *the Preacher hath found out pleaſant words*.

7. But where he profeſſeth that, he profeſſeth another thing withall; "with- "out which, *pleaſant words* would be either to *none*, or to *bad* purpoſe; and that "is, that the things that ſhould be *written, ſhould be upright, even words of Truth*. Search we therefore a little into the pith and kernel of *the matter*; and ſee if he have performed *that part* alſo, as well as the other. *A good name is better than precious Ointment*. The *Terms* of the compariſon are שם and שמן; *a Name, an Ointment*. The common *Attribute* wherein they both agree, is *Goodneſs*: The name *good*, the Ointment *good*. The difference is in the inequality of degree: *Name* and *Ointment* both good; yet ſo, that of the *two Goods*, the *good Name* is better than the *good Ointment*. A *good Name* I underſtand then to be, when [a] *the common voice* of men, (either *all*, or *moſt*, or *beſt*) doth from the approved evidence of a mans worthy carriage in the conſtant tenour of his life and converſation, give [b] *a frequent and commendable teſtimony* thereunto.

8. Then for the other *Term* in the compariſon; whereas we read it *Ointment*, the Greek calleth it [a] *Oil*. "Between which two though there be ſome [b] *difference*, "and accordingly as well in the *Greek* and *Latin* Tongues as in the *Engliſh*, that "difference is acknowledged by allowing them diſtinct names ([c] μύρον and "ἔλαιον in the Greek, *Unguentum* and *Oleum* in the Latin, as well as *Ointment* "and *Oil* in our Engliſh: yet *the ſame Hebrew word* comprehendeth *both*; and the words are very often *promiſcuouſly* and *reciprocally* uſed the one for the other in the *Greek*, *Latine*, and moſt other Languages; becauſe they agree much in the ſame *qualities*, and are much of like *uſe*: and the moſt ancient confections of *Ointments* did conſiſt for the moſt part of *Oil*, [d] with ſome addition of *herbs*, *ſpices*, or other ingredients. Yea, and even yet, in the moſt precious and exquiſite *Ointments* (ſuch as are either moſt aromatical for *ſmell*, or of moſt ſoveraign operation for *medicine*) [e] *common Oil* hath a very great part in the confection, and is therefore eſteemed as the *baſis* or *foundation* of all *Ointments*. But whether *Oil* or *Ointment*, the word ſeemeth to be here uſed (by a kind of *Synecdoche*) to ſignifie *all the delights* of the Sons of men. Becauſe anciently, and in thoſe *Eaſtern Countries* eſpecially, [f] *Oils* and *Ointments* were much in uſe, and in great requeſt, for pleaſing [g] *the ſenſes*, for comforting *the brain*, for refreſhing *the ſpirits*, for chearing *the countenance*, for ſuppling the *joynts*, and for ſundry other ſervices tending

[c] *Dandum nonnihil temporibus atque auribus, nitidius aliquid atque affectatius poſtulantibus.* Quintil. 12. 10.

[a] *Quod eſt in dicendo pulcherrimum, ſed quam ſequitur, non cum affectatur.* Quint. 8. in proem. *Sententia ſine pigmentis, ſuccoque putrili.* Cic. 2. de Orat.

[b] *Excitatoria lamina.* Quint. 12. 10.

[c] Rom. 15. 2. —— *hic ipſo prodeſſet, quod placebat.* de Cicerone Quintil. Ibid.

[d] Eccl. 12. 10.

[a] *Conſentiens laus bonorum.* Cic. 2. Tuſcul.

[b] *Gloria eſt frequens de aliquo fama cum laude.* Cic. 2. de invent.

[a] Ἀντὶ ἐλαίου. Sept.

[b] See Luk. 7. 46.

[c] Ὁμῶς δὲ μύρον μὲν χεῖον οἴδεν ἔλαια δ' αὖτε καλεῖ. Euſtath. in Iliad. ↓.

[d] μετ' ἐπιθέτου. Athenæ lib. 5.

[e] *unguentum, oleum conditum.* Λελυλομένον ἔλαιον. Clem. Alex. 2. pæd. 8. *Omnia Unguenta ſiunt mixto olivo: nam oleum eſt materia apta ſuſcipiendis odoribus, ſervandiſque.* Caſaub. ad Perſ. Sat. 2.

[f] See Marſil. Cognat. 2. var. obſerv. 9.

[g] *Recreans membra olei liquor.* Plin. 12. nat. hiſt. 1.

tending to *delight* and chearfulness; "Wherein they abounded even unto *Wan-*
"*tonness* and *Luxury*. Whose *excess* therein, as in all other manner of *riotous* and
"*voluptuous* living, was soon followed by the *Greeks*: and thence derived into
"*Italy*; and entertained once at *Rome*, quickly over-spread the greatest part of
"*the World*, then under *her Empire*, as appeareth by the frequent *complaints*,
"and other *passages* in the Writings of the Learned of those times. Not to
"speak of the great use of [h] *Oils* and *Ointments* then, and ever since, in order to
"*health*, as well as *pleasure*.

[h] *Unguentis legatis, non tantum ea legata videntur, quibus unguimur voluptatis causâ, sed & valetudinis.* l. in argento. ff. de aur. & arg. leg.——

9. The *Epithete* here given to *Ointments*, is in some former Translations *Good*; and so the Hebrew טוב properly signifieth: but in our last rendred *Precious*. All to one effect, for *good* things are ever *precious*; and *the better* they are, *the more precious*. The meaning is, as if *Solomon* had said, A *good Name* is better than the most fragrant and odoriferous *Ointments*, which for their exquisite *pleasantness* are held in greatest *price* and estimation.

10. The word *Better*, "which decideth the whole controversie between the
"*compared terms*, and is the just importance of that which the *Hebrews* in their
"Idiom (for want of *the comparative degree*) expres by *the Preposition* מן prefixed;
must here be understood agreeable to *the subject matter*, and with reference to
Bonum jucundum Better; that is to say, more *pleasant*, more *contentful*: or as
Solomon saith [a] elsewhere comparing *a good Name* with Gold and Silver *Desi-*
derabilius, more to be wished or desired than a *precious Oyntment*; or *Eligibilius*, in the choice to be preferred before it.

[a] Prov. 22. 1.

11. From *the Words* thus opened, the whole *result* is briefly this: A *good Name* is a thing very worthy to be of every good man *highly esteemed*; and to be held much more valuable than *Riches*, *pleasures*, *honors*, or whatsoever other *outward things* the men of this World can place their utmost felicity in. Wise *Solomon* hath elsewhere delivered his judgment as positively as may be in this matter, concerning *one* of these, and that [a] *the chiefest* of all the rest in most mens account, the Worldlings *Summum bonum*, Riches (Prov. 22.) [b] *A good Name is rather to be chosen than great Riches: and loving favour rather than silver and gold.* And the wise Son of *Sirach* also preferreth a good name before [c] *a thousand great Treasures of Gold.* Observe the gradation; Before *gold*, *Treasures of Gold*, *great treasures of gold*, *thousands of great treasures of gold*, yea and put *life it self* in to boot. *Sirach* 41. Compare we a little the most esteemed *delights* of the sons of men, those *Ointments* that are most *precious* in their esteem, with a *good Name*: and see if it do not in very many respects go beyond them all.

[a] *Primi fere vota & cunctis notissima templis, Divitiæ* Juvenal. Sat. 10.
[b] Prov. 22. 1.
[c] Sirac. 41. 12, 13.

12. "If we should take an *exact Inventory* of all the particulars *the World* af-
"fords, which worldly men hunt after with such eagerness, that they not only
"spend all their *strength* and *travel*, but adventure their *healths* also and *lives* in
"the pursuit; not so only, but for the obtaining whereof they truck away their
"*precious souls* too: We shall find them all to come under one of these *three heads*,
"whereunto St. *John* hath reduced them, summing them up as it were in the
"gross (1 *Joh.* 2.) [a] *The lust of the flesh, the lust of the eyes, and the pride of life. (Hæc*
"*tria pro trino numine mundus habet.)* These are the things so much magnified
and adored in *the World*; with one or other of these baits *Satan* tricketh up all
"his *temptations*, when he layeth wait for our souls; *Riches*, *Honors*, and *Plea-*
"*sures*. And to each of these may the word *Ointment* in the Text (either by way
of *Metaphor*, or *Metonymy* of the adjunct) be very well extended. For *Riches*
first, it appeareth that *Ointments* were of ancient time accounted, and are so taken
notice of by *Historians*, as a special part of [b] *the Royal treasure* of Kings and
Princes. And therefore are [c] *the spices and precious Ointments* reckoned amongst
the things which *Hezekiah* shewed to the *Babylonish Embassadors*, when with vain
ostentation he desired they should see *the royal wealth* & magnificence of his *Trea-*
sures. *Ointments* also *secondly*, were the Ensigns & Symbols of the greatest *honours*:
as being used in the solemn *consecration* and *inauguration* of men into *the Kingly*
and *Priestly* dignities. Among *the Heathens* indeed in *imitation* of the *Hebrews* (as

[a] 1 Joh. 2 6.
[b] *Castris Darii Regis expugnatis, in reliquo ejus apparatu Alexander cepit scrinium unguentorum.* Plin. 13. nat. hist. 1.
[c] 2 Kings 20. 12.

many

many other of *their rites* came in *upon that account*,)but among the *Hebrews*, by special appointment from God himself. Infomuch as[d] some Interpreters conceive it not improbable, that *Solomon* in this place might have respect to those *Regal* and *Sacerdotal* anointings. But above all, *thirdly*, *Ointments* were the special emblems and expressions of *mirth* and *jollity*: and therefore were used in *entertainments*, and at *feasts*. "Testimonies hereof from the Writings of *Poets* and "*Historians*, both *Greek* and *Laine*, in great abundance, besides that I find them "ready[e] *collected* by sundry learned men, are of themselves *obvious* every where. "But finding store enough also in *the holy Scriptures*, I need not recite any other. There we read[f] *of the Oil of joy*, and[g] *the Oil of gladness*. When thou *fastest*, saith our Saviour, do not by an affected sullenness and sadness make ostentation of thy *fasting*; *as hypocrites do*: but[h] *unge caput*, &c. make semblance rather. by *anointing* thy head, and *washing* thy face, as if thou wert going to a *feast*; that so thou mayest be out of the reach of all temptation to *vain glory* that way, whilst thou dost *not appear to men to fast*. When *David* recordeth in *Psal.* 23. how bountifully God had dealt with him, and shewed him *his goodness plenteously*, he setteth it forth in this manner; [i] *Thou hast prepared a Table before me, thou hast anointed my head with Oil, and my cup runneth over.* To omit other places, hitherto tendeth that *ironical speech* of our Preacher to *the Epicure*, Chap. 9. [k] *Go thy way, eat thy bread with joy, and drink thy drink with a merry heart. Let thy garments be always white* (another sign of *rejoycing* that) *and let thy head lack no ointment. Riches, Honours, Pleasures*! you see *Ointment* hath somewhat to do with *them all*, and so *the word* may well comprehend *them all*.

d Pineda.
e v. Franc. Luisin. 2. parerg. 16. Bochi observ. in Ps. 22. F.
f Isa. 61. 3.
g Psal. 45. 7.
h Mat. 6. 17, 18.
i Psal. 23. 5.
k Eccl. 9. 7, 8.

13. Now then to enter into *the Comparison: First*, all these *Ointments* (even the most *precious* of them) are equally *common* to the *Good* and *Bad*. *The worst* of men may have as large a share in them, as *the best*: the most *notorious vicious* liver, as the most *eminently vertuous* person. For though they be *in truth secretly* disposed by the most wise and just hand of *a divine providence*: yet to *the outward appearance* (and farther *our eye* will not pierce) *the dispensation* of them seemeth to come from *Chance* rather than *Justice*, and *Fortune* rather than *Merit*. "This the Preacher took into his *consideration*, and complaineth of it, *Chap.* 9. as one of the great "*evils* and vanities *among those that are done under the Sun, that* [a] *all* (outward) "*things come alike to all*, & that *there is one event to the righteous and to the wicked*: "& thence inferreth, that *no man can know* (so as to pronounce therof with any "certainty) whether he be in *love or hatred* of God, *by all that is before him*. If "in respect of these *outward things* there be any *difference* between *the Good* and "the *Bad*; the advantage is rather on the worse side, *bad men* oftentimes having *a* "*larger portion* thereof, than *good men* have. Why *the holy and wise God*, the first "cause of all things that happen, suffereth it so to be *as to particulars*; that is *counsel* to us, and we may not *search* into those secrets: only we are assured *in the general*, that he doth it for *just* & *gracious* ends best known to himself. But as to *second* "*causes*, we see evidently reason enough to satisfie us, why it should be likely to "fall out thus rather than otherwise; if but in this, that *wicked men*, what *worldly* "*ends* they propose to themselves they *pursue* to the utmost, *not boggling* at any "thing that they think may *conduce* to the obtaining of the same, be it *right* or "*wrong*; whereas *godly* and *vertuous* men make conscience both of *End* & *Means*, "and will neither pitch upon an *unworthy End*, nor adventure upon an *unlawful means*. Hath it not been always seen, and still is, and ever will be (more or less) to the worlds end, That extorting *Usurers*, oppressing *Landlords*, unconscionable *Traders*, corrupt *Magistrates*, and griping *Officers*, have gotten together the greatest *wealth*, and most abounded in *riches*? That obsequious *Flatterers*, temporizing *Sycophants*, perfidious *Traitors*, bold and insolent *Intruders*, bribing and Simoniacal *Chafferers*, have climbed up the highest rounds of *Civil* and *Ecclesiastical preferments*? That men of base and unmanly condition, rather to be called *beasts* than men, if not *Monsters* rather than either of both, (such as some of the old *Assyrian* and *Persian Monarchs*, and after them some of *the Roman Emperours* were)

a Eccl. 9. 1. 3.

were)have ſurfeited of *pleaſures* to the full,and wallowed in all manner of *luxury* and *ſenſuallity?* Worthleſs and wicked men may ſwim up to the chin in *Rivers of oil*,and have their *heads* and *beards*,yea & the very *skirts of their Garments* too, bedrencht in great abundance with the choiceſt of theſe *outward Ointments.*

14. But a *Good Name* is *Peculium bonorum.* Gracious and vertuous men have a more *ſpecial intereſt*, a kind of *peculiarity* in it : as being (in the ordinary courſe of Gods providence) the proper *effect*, and (by his good bleſſing) for the moſt part the moſt certain *temporal reward* of Vertue and Piety. [a] *Si qua virtus, ſi qua laus*, ſaith the Apoſtle, Phil.2. *If there be any vertue, if there be any praiſe :* As if there could be no *praiſe* where there is no *vertue* ; no more than there can be a [b] *ſhadow*, where there is no *body* to caſt it. It was [c] *by faith* (and the fruits of *faith*) that *the Elders obtained a good report.* The Projectors of the Tower of *Babel* aimed by that building to get themſelves [d] *a name* ; and ſo they did : but the name was [e] *Babel*, a name of *Confuſion* ; little comfort or honour to them. Many men are ambitious of *a great name* ; and ſometimes they [f] *get it* too : as he that ſet *Diana*'s *Temple* on fire, [g] only to be talked of. But *a great name* is one thing, and a *good name* another. *Greatneſs* may get a man *a great name* ; but *goodneſs* only a *good name.* You that are *great men*,if you be not *good* withal ; do what you can for the preſervation of your *name* and memory, uſe all your beſt *wit* and *art*, ſpend the moſt coſtly *perfumes* and *precious Ointments* you have about it : when you have done your utmoſt *endeavours*, we may juſtly put that *rebuke* upon you, which *the Diſciples* did unjuſtly upon the good *woman* in the Goſpel, [h] *Quorſum perditio hæc ?* Whereunto ſerveth this waſte ? *Oleum & operam :* you ſhall not be able, after all this expence of *oil* and *toil*, to preſerve your *names* from ſtench and putrefaction.It is nothing but godlineſs and righteouſneſs that can do that. [i] *The memorial of the juſt* (when *Envy* and *Calumny* have done their *worſt* to blaſt it) *ſhall yet be bleſſed : but the name of the wicked* (when *Hypocriſie* and *Flattery* have done their *beſt* to prevent it) *ſhall rot* notwithſtanding. A *good name* then is therefore firſt *more excellent* than any *precious Ointment* (either in the *Letter* or *Metaphor*) *becauſe leſs common.*

14. Compare, *ſecondly*, the *delight* and comforts, and contents of both : and ſee the iſſue. *Oils and Ointments* do give exceeding great *delight* to *the ſenſes* ; ſo as ſcarce any one kind of thing more : which perhaps might be ſome cauſe,why *Solomon* ſhould here make choice of them,rather than any other things,whereby to expreſs *outward* and *ſenſual pleaſures.*And this they do by *three* diſtinct *qualities*: whereby they affect *three* diſtinct *ſenſes.* The *Qualities* are ; *Lævor*,*Nitor*, *Odor* : The *Senſes* affected therewith,*Feeling*,*Seeing*,*Smelling*.The *firſt Quality* is *Lævor* ; a kind of gentle *ſoftneſs*,and *ſmoothneſs*, and ſupple glibbineſs : wherewith *the touch* is much delighted. Upon which quality *David* the Father,and *Solomon* the Son, do both reflect in thoſe *proverbial ſpeeches* of theirs : where ſpeaking, the one of flattering diſſemblers,ſaith [a] *Molliti ſuper oleum*,*Their words are ſofter than Oil*, Pſal.55. the other of the whoriſh woman, ſaith [b] *her lips drop like a honeycomb* ; *and her mouth is ſmoother than Oil*, Prov.5. The *ſecond quality of Oils* and *Ointments* is *Nitor*, a kind of brightneſs and *varniſh*, which they caſt upon other bodies making them look freſh and *gliſter* : which quality taketh *the eye*, and affecteth *the ſight.* As colours laid in *Oil*, have a graceful *verdure* and *luſtre* beyond thoſe that are not ſo laid. Of which *quality* the Pſalmiſt maketh ſpecial mention, *Pſal.*104. where deſcribing the manifold works of God, among other things he ſaith that God bringeth food out of the Earth,as namely,*Wine* to make glad the heart of man,[c] and *Oil to make him a chearful countenance*, or (as our laſt Tranſlation hath it, ſomewhat nearer *the Letter*, but to the ſame *ſence*) *to make his face to ſhine.* Their *third Quality* is *Odor* ; the ſweet *fragrancy* which they ſend forth round about them to a good diſtance : which maketh them wondrous pleaſant to *the Smell.*The Poets therefore ſometimes call *Ointments* and *Perfumes* [d] *Odors* in the abſtract : as if they were nothing elſe but *ſmell.* To this *quality* do refer thoſe reciprocal ſpeeches in *the Canticles*, of *the Spouſe* to her well-beloved

[a] Phil.4 8.

[b] *Gloria umbra virtutis eſt.* Senec Ep. 79.

[c] Heb.11.2.

[d] Gen.11.4.

[e] ——9.

[f] —— *& quidem quod petierat, aſſecutus eſt.*de Pauſaniâ Valer. Max. 8.14

[g] —— *voto adipiſcendæ famæ latioris.*Solin. c.43.

[h] Matt.26.8.

[i] Prov.10.7.

[a] Pſal.55.21.

[b] Prov. 5. 3.

[c] Pſal.104.14.

[d] —— *perfuſus liquidis urget odoribus.* Hor. 1.carm. 5.

beloved in the first Chapter, [e] *Because of the savour of thy good Ointments therefore do the Virgins love thee*; And of him again to her, in the fourth Chapter, [f] *How fair is thy love, my sister, my spouse? How much better is thy love than Wine? And the smell of thine Ointments than all Spices?* When *Mary* poured out her costly *Spikenard* on Christs feet, the Story telleth us; that [g] *all the house was filled with the odour of the Ointment*, Joh. 12.

[e] Cant. 1. 3.
[f] —4. 10.
[g] Joh. 12. 3.

16. *Ointments* then are *good* and *pleasant*. But as *Aristotle* sometimes pronounced of *the Rhodian* and *Lesbain Wine*, when he had tasted of both; that [a] *the Rhodian* was good too, but *the Lesbian* was the pleasanter: So it may as reasonably be pronounced in the present contest, that though *the precious Ointment* be good and *pleasant* in his kind, yet *the good Name* for goodness and *pleasantness* is far beyond it. For whereas *the precious Ointment*, though it have in it much variety of *pleasure* in regard of *the three* now mentioned *qualities*: yet can it bring all that delight no farther than to the outward *senses* of *Touch*, *Sight* and *Smell*. As for that passage in *Psal.* 109. [b] *It shall enter like Oil into his bones*: It is perhaps rather to be understood as an *hyperbolical* expression, than to be taken as exactly true *in rigore loquendi*. But as for a *good Name*, that pierceth farther than either *bones* or *marrow*: It entereth into *the inner man*, and bringeth rejoycing to the very *heart* and soul. [c] *A good report maketh the bones fat*, saith *Soloman*: and that, I ween, is another-gates matter, than to make *the face to shine*. This for *material Oil*. Then for those other *outward things*, which for some respects (I told you) might be also comprehended under the name of *Ointments*; *Riches*, *Honors*, and worldly *Pleasures*: alas [d] how poor and sorry *comforts* are they to a man that hath forfeited his *good Name*; that liveth in no credit nor reputation: that groaneth under the *contempt* and *reproach*, and *infamy* of every *honest*, or but *sober* man! Whereas he that by *godly* and *vertuous* Actions, by doing *Justice*, and exercising *Mercy*, and ordering himself and his affairs *discreetly*, holdeth up his *good Name* and reputation: hath that yet to [e] *comfort* himself with all, and to fill his bones *as with marrow and fatness*; though encompassed otherwise with many *outward* [f] *wants* and calamities. Without which, even *life* it self would be unpleasant, I say not to a perfect *Christian* only, but even to every *ingenuous moral* man. The worthier sort of men among the *Heathens*, would have chosen rather to have *died* the most *cruel deaths*, than to have *lived infamous* under shame and disgrace. And do not those words of St. *Paul* (1 *Cor.* 9.) shew, that he was not much otherwise minded? [g] *It were better for me to die, than that any man should make my glorying void*. Thus a *good Name* is better than any *precious Ointment* (take it as you will, *properly*, or *tropically*) because it yieldeth more sollid *content* and satisfaction to him that enjoyeth it, than the other doth.

[a] — *utrumque oppido bonum: sed ἡ δέων ὁ λέσβιος*. A. Gel. 13. noct. Attic. 5.
[b] Psal. 109. 18.
[c] Prov. 15. 13.
[d] τὸ γὰρ ξῆν μὴ καλῶς, μέγας πόνος. Eurip. in Hecub. act. 2.
[e] — *tamen, dum existimatio est integra, facilè consolatur honestas egestatem*. Cic. pro Quinct.
[f] *Ego si bonam famam mihi servasso satis ero dives*. Plaut. Mostel. 1. 3.
[g] 1 Cor. 9. 15. ὁ δ' ὄλβιος, ὃ Φᾶμαι κατέχοντ' ἀγαθαί. Pind. Olymp. 7. 2.

17. Compare them *thirdly*, in those *performances* whereunto they enable us. *Oils* and *Ointments*, by a certain *penetrative* faculty that they have, being well chafed in, do [a] supple *the joynts*, and [b] strengthen *the sinews* very much, and thereby greatly enable the body for *action*, making it more *nimble* and *vigorous*, than otherwise it would be. Whence it was, that among *the Greeks*, and from their example among *the Romans*, and in other Nations, those that were to exercise Arms, or other feats of Activity in their *solemn Games*, especially [c] *Wrestlers*, did usually by *frictions* and *anointings*, prepare and fit their bodies for those *Athletick performances*, to do them with more *agility* and less *weariness*. "Insomuch as *Chrysostom* and other *Greek Fathers* almost every where use the words "ἀλείφειν and ἀλείφεσθαι, not only when they speak of those *preparatory* advantages, (such as are *prayer*, *fasting*, *meditation* of Christs Sufferings, or of the "Joys of Heaven, and the like) wherewith Christians may *fortifie* and secure "themselves, when they are to enter *the combate* with their spiritual enemies; "but more generally to signifie any *preparing* or fitting of a person for any manner of *action* whatsoever.

[a] — *Ut corpus unctione recreavi*. Senec. Epist. 53.
[b] — τὸ ἄλειμμα ῥωστικὸν τοῦ σώματος: καὶ εὐτονίαν τινὰ ἐμποιεῖται τοῖς μέλεσι. Joach. Camerar. problem. decur. 8. 1.
[c] *Exercent patrias oleo labente palastras*. Virgil. Æn. 3.

18. But how much more excellent then is a *good Name*? Which is of such mighty consequence & advantage for *the expediting* of any honest *enterprise* that we

we take in hand, either in our *Christian* course or *civil* life in this World? It is *an old saying*, taken up indeed in relation to another matter somewhat distant from that we are now treating of; but it holdeth no less true in this than in that other respect: *Duo cum faciunt idem, non est idem.* Let *two men* speak [a] the same *words*, give the same advice, pursue the same *business*, drive the same *design*; with equal *right*, equal *means*, equal *diligence*, every other thing equal: yet commonly the *success* is strangely different, if the one be *well thought of*, and the other labour of *an ill name*. So singular an advantage is it, for the crowning of our endeavours with *good success*, to be in a *good name*. If there be a *good opinion* held of us, and our *names* once up, (whether we deserve it or no:) whatsoever we *do* is well *taken*; whatsoever we *propose* is readily *entertained*; our *counsels*, yea, and *rebukes* too, carry *weight* and *authority* with them. By which means we are *enabled* (if we have but *grace* to make that good use thereof,) to do [b] the more *good*, to bring the more *glory* to God, to give better countenance to his *truth*, and to *good causes* and *things*. Whereas on the other side, [c] if we be in *an ill name* (whether we deserve it or no:) all our *speeches* and *actions* are ill-interpreted; no man *regardeth* much what we *say* or *do*; our *proposals* are suspected; our *counsels* and *rebukes*, though wholsom and just, scorned and kickt at: so as those *men* we speak for, that *side* we adhere to, those *causes* we defend, those *businesses* we manage, shall lie under some *prejudice*, and be like to speed the worse, for *the evil opinion* that is held of us. We know well it should be otherwise: *Non quis, sed quid.* As the *Magistrate* that exerciseth *publick judgment*, should lay aside all respect of *the person*, and look at *the cause* only: so should we all in our *private judgings* of other mens *speeches* and *actions*, look barely upon *the truth* of what they *say*, and *the goodness* of what they *do*, and accordingly *esteem* of both; neither better nor worse, more or less, for whatsoever *fore-conceits* we may have of *the person*. Otherwise how can we avoid the charge of having [d] *the faith of our Lord Jesus Christ the Lord of Glory with respect of persons?* But yet since [e] men are *corrupt*, and will be *partial* this way, do we what we can; and that *the World* and the affairs thereof are so much steered by [f] *Opinion*: it will be a point of *godly wisdom* in us, so far to make use of this *common corruption*, as not to disadvantage our selves for want of *a good Name*, and good *Opinion*, for the doing of that *good* (whilst we live here among men *subject* to such *frailties*) which we should set our *desires*, and bend our *endeavours* to do. And so *a good Name is better than a good Ointment*, in that it enableth us to better and worthier performances.

19. Compare them *Fourthly*, in their *Extensions*: and that both for *Place*, and *Time*. For *place* first. That *Quality* of the *three* before-mentioned, which especially setteth a value upon *Ointments*, advancing their *price* and esteem more eminently than any other consideration, is their *smell*: those being ever held *most precious*, and of greatest *delicacy*, that excel that way. And herein is the *excellency* of the choicest Aromatical *Ointments*, that they do not only please *the sense*, if they be held near to *the Organ*; but they do also disperse *the fragrance* of their scent round about them to a *great distance*. Of the sweetest *herbs* and *flowers the smell* is not much perceived, unless they be held somewhat near to *the Nostril*: But the smell of a *precious Ointment* will instantly diffuse it self into every corner, though of a very spacious room; as you heard but now of the [a] *Spikenard* poured on our Saviours feet, *Joh.* 12. But see how in that very thing, wherein the excellency of *precious Ointments* consisteth, *a good Name* still goeth beyond it. It is more *diffusive*, and spreadeth farther. Of King *Uzziah*, so long as he did well and prospered, it is said, that [b] *his name spread far abroad*, 2 *Chron.* 26. And the Prophet saith of the People of *Israel*, in respect of her *first comely estate*, before such time as she trusted in her own beauty, and played the harlot, that [c] *her name went forth among the Heathen for her beauty*, Ezec. 16.

23. Besides, *a good Name*, as it reacheth *farther*, so it lasteth *longer* than the most *precious Ointments*: and so it excelleth in the extention of *Time*, as well as of *Place*. As for *Riches*, *Pleasures*, *Honors*, and whatsoever other *delights* of mortal men,

[a] —λόγος γὰρ ἐκ τ' ἀδοξούντων ἰὼν, κἀκ τῶν δοκούντων, αὐτὸς, οὐ ταὐτὸν θέλει. Euripid. in Hecub. act. 2.

[b] *Nec verò negligenda est fama: nec mediocre telum ad res gerendas existimare oportet benevolentiam civium.* Cic. de amicit.

[c] Τὴν δόξαν τις τὴν ἑαυτοῦ καταιχύνας, πανταχοῦ λοιπὸν ἄχρηστος ἔσται καὶ οὐδὲν μέγα κερδᾶναι δυνήσεται. Chrysost. Tom. (edit. Savil.) 6. Orat. 17.

[d] Jam. 2. 1.

[e] Τρόπος ἐστὶ ὁ πείθων τοῦ λέγοντος, οὐ λόγος. Menand.

[f] κυριοτάτην ἔχει τὴν πίστιν τὸ ἦθος. Arist. 1. Rhet. *In homine virtutis opinio valet plurimum.* Cic. in Topic.

[a] Joh. 12. 3.

[b] 2 Chron. 26. 15.

[c] Ezek 16. 14.

men, who knoweth not of what *ſhort continuance* they are? They many times [a] *take them wings and fly away* from us, leaving us behind to grieve for the loſs. If it happen they *ſtay* with us *to the laſt* (as ſeldom they do) yet then is *the parting* uncomfortable: we can neither ſecure them from *the ſpoil* of others; nor can they ſecure us from *the wrath* of God. However, *part* we muſt: If they leave not us *whileſt we live*, ſure enough we ſhall leave them *when we die*. It may be when we are *dead*, ſome pious friend or other may beſtow upon our *carcaſſes* the coſt of [b] embalming with *Spices, Odours* and *Oyntments*: as we ſee *the Cuſtom* was of old both amongſt the Heathens, and the People of God. And thoſe *precious Ointments* may perhaps preſerve our *dead bodies* ſome few months longer from *putrefaction*, than otherwiſe they would have endured. But at length, howſoever, *the worm* and *the grave* will prevail: and we ſhall turn ſooner or later; firſt to *dirt*, and then to *duſt*. And here is the utmoſt *extenſion*, continuance, and period of the moſt *precious Ointments* (*literal* or *Metaphorical*) the World can afford.

[a] Prov. 23. 5.

[b] Joh. 19. 40.

21. But *a good Name* is a thing far more *durable*. It ſeldom *leaveth us*, (unleſs through ſome *fault* or neglect in our ſelves;) but *continueth* with us all our *life* long. At the hour of *death* alſo it ſtandeth by us, and giveth ſome * *ſweetning* unto the *bitterneſs* of thoſe laſt pangs; when our *conſciences* do not ſuggeſt to our expiring thoughts any thing to the contrary, but that we ſhall *die deſired*, and that thoſe that live by us and ſurvive us, will account *our gain* by that change to be *their loſs*. Yea, and it remaineth *after death* precious in *the memories*, and *mouths*, and *ears*, of thoſe that either *knew* us, or had heard of us. Surely no *Ointments* are ſo powerful to *preſerve* our bodily aſhes from *corruption*, as a *good name* and report is to *preſerve* our Piety and Vertue from *Oblivion*. [a] *Their bodies are buried in peace, but their name endureth for evermore*, Ecclus. 44. And upon this account expreſly it is, that the ſame *Eccleſiaſticus* elſwhere (as you heard before) preferreth [b] *a good Name*, not only before the *greateſt riches*, becauſe it will out-laſt a *thouſand great treaſures of gold*; but even before *life* it ſelf, yea, before *a good life* (at leaſt in this, though in other reſpects it be below it, as but an appurtenance thereunto) that whereas [c] *a good life hath but a few days*, a *good Name* poſſibly may *endure for ever*.

* *Mors tum æquiſſimo animo appetitur, cum ſuis ſe laudibus vita occidens conſolari poteſt.* Cic. 1. Tuſcul.

[a] Sirac. 44. 14.

[b] —41. 12.

[c] —41. 13.

22. Now lay all together that hath been ſaid, that *a good Name* is a more *peculiar bleſſing*; That it bringeth more *ſolid content*; That it enableth us more, and to more *worthy performances*; That it is of greater *extenſion* both for *place* and *time*, reaching *farther* and laſting *longer* than the moſt *precious Ointments*, either *literally* or *Metaphorically* underſtood: and then judge, if what *Solomon* hath here delivered in *the Text*, how great *a Paradox* ſoever it may found in the ears of a Wordling, be not yet a moſt certain and clear *Truth*; viz. That *a good name is better then a precious Ointment*; and therefore in all reaſon to be preferred by every underſtanding man before *Pleaſures*, *Riches*, *Honours*, or whatſoever other *outward delights* of worldly men.

23. But it is needful you ſhould be here admoniſhed (leſt what hath been hitherto ſaid ſhould be in any part either *miſtaken*, or *miſapplied*) that all this while I have ſpoken but of *material Ointments*, and ſuch other contentment, as *the outward things* of this World can afford. The preeminence of a *good Name* thus far *juſt*, beware ye make not *unjuſt* by *over-ſtretching*. For there is beſides all theſe *a ſpiritual Ointment* alſo; an inward *anointing*, the anointing of *the inner man*, the Soul and Conſcience with *oil of the Spirit*, the ſaving *graces* and ſweet *comforts* of the Holy Ghoſt; that *oil of gladneſs*, wherewith the bleſſed Son of God was anointed *above his Fellows*, and *without meaſure*, and whereof all the Faithful and elect Children of God are in their meaſure his *fellow* partakers. [b] *Ye have an Unction from the Holy One*, ſaith, St. *John*: And again, [c] *The anointing which ye have received of him abideth in you*. This is a ſingular and right *precious Ointment* indeed: infinitely more to be preferred before a *good Name*, than a good name is to be preferred before other common and *outward Ointments*. The inſeparable *adjunct* and *evidence* whereof is that טיבלה, which we uſually call *a good*

[a] Pſal. 45. 7.

[b] 1 John. 2. 26.

[c] —27.

Conscience. God forbid any man should so far tender his [d] *good name,* as for the preservation of it to make shipwrack of *the other.* [e] *Duæ sunt res, Conscientia & Fama, &c.* saith St. *Augustine. Two things* there are, saith he, whereof every man should be specially chary, and tender: *his Conscience,* and his *Credit.* But that, of his *Conscience,* must be his *first care:* this, of his *Name* and *Credit,* must be content to come [f] in *the second* place. Let him *first* be sure to guard his *Conscience* well: and then may he have a due reguard of his *Good Name* also. Let it be his *first care* to secure all *within,* by making *peace* with God, and in his own breast; that done, (but not before) let him look *abroad* if he will, and cast about as well as he can, to strengthen his *Reputation* with and before *the World.*

d Γράκχυς ἀπώλεσεν ἀδοξίας φόβος. Plutarch. Augustin.

e Τὸ δὲ παθεῖν ἐν πρῶτον ἀέθλων, ἐν δ' ἀκούειν δευτέραμοῖρα. Pin. Pyth. 1. 15.

24. A very *preposterous* course the mean while is that, which those men take that begin at *the wrong end;* making their *Consciences* wait upon their *Credit.* Alas, that notwithstanding the clear evidence both of *Scripture* and *Reason* to the contrary, after so many sharp *reprehensions* by *the Minister,* so many strait *prohibitions* by *the Magistrate,* there should yet be found among *our Gentry,* so many spirits of that desperate unchristian resolution, as upon the slightest *provoking word* that but toucheth upon their *reputation,* to be ready either to challenge, or to accept *the duel:* Either of which to do, must needs leave a deep sting in *the Conscience* (if yet it be penetrable and not quite *seared up;*) since thereby they expose themselves to the greatest *hazard,* if not inevitable *necessity of wilful murther* either of themselves or their brethren! 2. Alas, that there should still be found amongst *our Clergy-men;* that formerly being perswaded that our *Church Ceremonies* and *Service* were unlawful, and having (during such their perswasion) *preached* against them openly before their Congregations as *unlawful,* but have been since *convinced* in their judgments of *the Lawfulness* thereof, should yet withhold their *conformity* thereunto, and chuse rather, not only to expose themselves to such mischiefs and inconveniences as that refusal may bring upon them, but to seem also [a] to persist in their former error (to the great *scandal* of their people, and cheating their own *Consciences*) than by acknowledging that they have erred, adventure the loss of that great *reputation* they had by their former opposition gained amongst their credulous followers! 3. Alas, that there should still be found among *our People,* men who being *conscious* to themselves of some *secret wrongs* done to their brethren in their worldly estate by *oppression, fraud,* or other *false dealing;* do yet hold off from making them just *restitution* or other meet *compensation* for the same, and so become really *cruel* to their own *Consciences,* whil'st they are so fondly *tender* over their *reputations* with others, as rather to continue still dishonest in *retaining,* than acknowledge their former dishonesty in *obtaining* those ill gotten parcels.

a *ne pudorem pœnitentiamq; fateamini, contumaciâ vindicatis errorem.* Quint. declam. 17.

25. But leaving all these to the judgment of God and their own hearts, and to ruminate on that sad Text, (*Luk.* 16.) [a] *That which is highly esteemed amongst men, is abomination in the sight of God;* For thee, Christian brother, who ever thou art, that shall at any time be *in a strait* between *two evils,* shaken with doubtings and distractions, what to do, when thy *Conscience* and thy *Credit* lie both at stake together: "Thou hast a ready resolution from the old Maxim *E malis minimum.* As *the Merchant* in a storm throweth his dear *commodities* into the Sea to save *himself:* so do thou resolve to [b] redeem thy *Conscience* howsoever, and at any rate; whatsoever betide thy *Credit.* I forbid thee not to be tender of thy *good Name;* (it is an honest care:) but I charge thee upon thy soul, to be more tender of thy *Conscience.*

e Luk. 16. 15.

b *Conscientiæ satisfiat: nil in famam laboremus.* Senec. 3. de ira 41.

26. This *admonition* premised; I shall now with your patience proceed to some *Inferences,* from what hath been delivered concerning the excellency of a *good Name,* and what a *precious* thing it is. But the more *precious* it is, the more grievous *first* is their sin, that seek *to rob* others of it. We read in *Pliny,* that there were some *Ointments* in the shops in his time, made of such [a] costly ingredients (so great was the riot of those times) that [b] every *pound weight* was sold at 400 *Roman Pence,* which by computation (allowing to *the Roman Penny* seven pence half-peny,

a — — μύρου βαρυτίμου. Mat. 26. 7.

b *Excedúntque quadringentos denarios libræ: tanti emitur voluptas aliena.* Plin. 13. nat. hist. 3.

half-peny of our Coyn) cometh to above *twenty two pounds English*: which was a very great rate, especially considering *the time* wherein he lived, about *fifteen hundred years ago*. We would all think, that man had done a very *foul robbery*, that should have broken a *shop*, and carryed thence any considerable quantity of such *Costly ware*. And must we not then adjudge him a far *worse Thief*, that injuriously taketh away a man's *good Name* from him: which we have heard to be in many respects far more *precious* than the most *precious Ointments* can be? But *Murther* is a felony of a higher degree than *Theft*. Sometimes we *pity* Thieves: but we *detest* Murtherers. Yet neither *Thieves* nor *Murtherers* are more cruel and injurious, than *Slanderers* and *Back-biters*, and *Tale-bearers*, and *Whisperers*, and false *Accusers* are. Those bereave a man but of his *Livelihood*, or at most of his *Life*: but these [c] take that from him which is justly [d] more dear to him than either *Life* or *Livelihood*.

27. It were to be wished that all *malicious* and *envious* persons would lay this to heart, who seek to raise *their own Fame* upon the ruine of *their Brothers*: whose daily endeavour it is, and daily practice, to raise *scandalous reports* of others, and to cast *foul aspersions* upon them without cause, to make *their Names* unsavoury, and thereby to render *their persons* odious, among such as will be ready to spread *the Report* farther (and it is great odds they will do it with some [a] *addition* of their own too) or otherwise make *ill use* of it, to their prejudice. But since such *mischievous persons* will not, or cannot, learn to do better, having been long *accustomed* to do ill; no more than *a Leopard can change his spots*, or *a blackamore his skin*: It will concern us very much, not to suffer our selves to become *Receivers* to these *Thieves*, or *Abbettors* to these *Murtherers*, by setting our *Ears* wide open to their *detractions*; but rather to suspect him as *an Impe of Satan*, that delighteth in *Satan's* Office, in being *an accuser of his Brethren*.

28. *Secondly*, how distant are they from *Solomon's* judgment, that value any *outward thing* in the World (it may be some little sordid [a] *gain*, or some petty slippery *preferment*, or some poor fruitless *pleasure*) at a higher rate than they do *their good Name*: which *Solomon* here so much preferreth before them all? 1. The *Covetous* Worldling, so he may but *lade himself* fast enough *with thick clay*, [b] what careth he what men say or think of him? Call him *Churle*, *Miser*, *Caitiff*, *Wretch*, or what else they think good: [c] *at mihi plaudo domi*. Tush, saith he, let them say on: *The Fox faireth best when he is curst*. If this man be *a wise man*, (as himself thinketh none *wiser*;) sure then *Solomon* was not so *wise* a man as he is taken for, to say as he doth, *Prov.* 22. [d] *A good Name is rather to be chosen than great riches*, &c. 2. The *Ambitious* man, that panteth after *Preferment*; what regardeth he, though all the World should tax him of *Flattery*, of *Bribery*, of *Calumny*, of *Treachery*, of *Perjury*: So he can but *climb up* to *the step* at which he aimed, and from which he knoweth not how soon he may be *justled off* by another as *ambitious* as himself? 3. The *luxurious* Wanton, the prodigal *Gamester*, the *Glutton*, *Drunkard*, or other *voluptuous* beast in any kind, when once imboldned in his wayes, *sitteth him down in the seat of the scorner*: laugheth at all mankind that will not [e] *run with him to the same excess of riot*; resolveth (against whatsoever dislikes sober men bewray of his exorbitances) to *take* his own *pleasure* howsoever, and then let others *talk* theirs; bestoweth a *nick-name* (or perhaps *a rhime* or two) upon those that censure him: and then, as if he had *stabb'd* them dead, and the day were his, he *insulteth* like a *Conquerour*; and thinketh he hath now quit himself sufficiently for the loss of his *Reputation*.

29. *Quid facias illi?* Without more than the ordinary mercy of God, in awakening their *Consciences* by some immediate work of his own; *desperate* is the condition of all these men. "*Shame* is the most *powerful* [a] *curb* to *restrain* men "from such vicious excesses as are of *evil report*: and *Reproof* seasonably, lo- "vingly and discreetly tendered, the most *proper instrument*, to work *Shame* in "those that have done amiss. What hope is there then (as to *humane endeavours*

[a] Ergò linguas vestras acuistis in gladios, quas movistis in mortes, non corporum, sed honorum. a Jugulistis non membra, sed nomina. Optat lib. 2.

[d] In maledicto plus in famiæ quam in manu: in infamiâ plus pœnæ quam in morte. Quint. 6. Instit. 2.

[a] εἰώθασιν δὲ αἱ ἀνθρωποι πολλαπλασιάζειν ἃς ἂν παρελάβωσι φήμας. Procl. in Hesiod.

[b] Rev. 12. 10.

[a] ἀναισχυντία ἕξις ψυχῆς ὑποδυομένη δόξας ἕνεκα κερδῶν. Plato.

[b] —— quid enim salvis infamia nummis! Juvenal. Satyr. 1.

—— tunicam mihi malo lupini, Quam si me toto laudet vicinia Pago. —— Sat 14.

[c] Horat. 1. Satyr. 1.

[d] Prov. 22. 1.

[e] 1 Pet. 4. 4.

[a] moderatrix cupiditatum verecundia. Cic. 2. de fin.

" and the use of *ordinary means*) to reclaim such men from the pursuit of their
" *vicious lusts*; as are once grown retchless in their *good names*? Sith they grow
" also therewithal *shameless* in sin, and harden their foreheads against all *reproof*.
" [b] *Ego illum perditum duco, cui quidem periit pudor.* He is but a *lost man*, that hath
" lost all [c] *shame*: there being then nothing left to *keep him back* from rush-
" ing headlong into all manner of wickedness. [d] And *he that being often re-*
" *proved hardeneth his neck*, must needs be destroyed *without remedy*: inasmuch
" as that which is the last and likeliest *remedy* to preserve him from *destruction*
" (to wit *reproof*) hath by his *wilful neglect* (in not making use of it) proved
" *ineffectual* to him.

30. *Thirdly*, the valuableness of *a good name* in the judgment of so wise a person as *Solomon* was, may sufficiently inform us of the weakness of *that Plea*, which is so often taken up for our own *justification*, and to *put by* the wholsom *admonitions* of our friends, when we are dealt withal for *the reforming* or *forbearing* some things in our practice; which if they be not *evil*, yet are [a] *ill-coloured*, look suspiciously, and carry in their faces some resemblance of [b] *appearance of evil*, and for which we hear not well. It is an [c] *usual Plea* with us in such cases: That, [d] so long as we stand clear in *our own Consciences*, and are sure *our hearts* are honest, we are not to regard *the speeches* and *censures* of men. There is a *time* indeed, and there are *Cases*, wherein such a *Plea* will hold good. When men shall go about by proposing *disgraces* to fright us out of any part of that *duty* that by vertue of our (*general* or *particular*) *calling* lieth upon us; or shall endeavour to [e] *put out our names as evil* from amongst men, for having done but that which was our *bounden duty* to do: in such like cases we may seasonably [f] *comfort* our selves in our own *innocency*, flie for refuge, against the *injuries of Tongues* into our own *Consciences*, as into a *Castle*; there repose our selves with security; disregarding the *reproaches* of evil men, and professing with St *Paul*, that [g] *with us it is a very small matter to be judged of them, or of mans judgment.*

31. But where we may do *more*; we are not to think it * *enough* to satisfie *our own Consciences*: but we are to endeavour, as much as in us lieth, *to stop the mouths*, or at least-wise *to manifest* our uprightness [a] *to the Consciences*, of others. What else meant St. *Peter* to exhort Christians that they should [b] *have their conversation honest among the Gentiles*? Or as St. *Paul* so frequently and earnestly to fall upon the point of *Scandal*? Or to be so careful in his own person, to [c] *provide things honest, not only in the sight of God, but in the sight of men also*? Or to stir up others to good things by arguments drawn as well from *Praise* as *Verue*, from *Fame* as *Conscience*? As you shall find them mixtly thrown together in the heap. (*Phil.* 4.) [d] *Finally Brethren*, saith he, *whatsoever things are true*, (that's taken from Conscience;) *whatsoever things are honest*, (that from Fame;) *whatsoever things are just*, *whatsoever things are pure*, (those from Conscience again;) *whatsoever things are lovely*, *whatsoever things are of good report*, (those again from Fame:) *think on these things* &c. To say then, as some times we do, when we are told that such or such *doings* will be little to our *credit*; That other men are not to be [e] *judges of our Consciences*, but we [f] *stand or fall to our own Master*, and if we do otherwise than well it is *we* (not *they*) that must answer for it, &c. I say, these are no *good answers*. If men were of St. *Augustine*'s mind, in his Book *De bono viduitatis* (if that book be his) they would not give them the hearing, *Non audiendi sunt*, &c. It is confessed even by *Heathens*, that, for a man wholly to disregard what *estimation* others have of him, is [g] not only *arrogancy* and *cruelty*, but *stupidity* too.

32. Lastly, Sith a *good Name* is a thing so *precious*; it should be the great care of every one of us (next the care of our *Souls*) to keep *that* unstained: that so *we* [a] *may be blameless* as well as *harmless*, carrying our selves *as the Sons of God without rebuke*, though we live *in the midst* of never so *crooked*, *perverse* and *unb* toward *a generation*. Scandalous behaviour will render our names unsavory;

[b] Plaut. in Bacchid. 3. 3.
[c] Αἰδὼς δ' οὐχοιδὴν πάντων ἀπέπεσε χαλιῶν. Nazianz. Carm. (ad Olympiad.) 56.
[d] Prov. 21. 1.
[a] *Malum, aut male coloratum* Bernard. 3. de consider.
[b] Thess. 5. 22.
[c] *Nec paratum habeas illud e trivio; Sufficit mihi conscientia mea; non curo quid de me loquantur homines.* Hieron. Epist. 11.
[d] Τὸ σεμνὸν μὴ καθεῖναι ἕνεκα τοῦ μὴ διαβάλλεσθαι τινων. Chrys. orat. 2. in Annam.
[e] Luk. 6. 22.
[f] *Nec in ea re, quid aliis videatur, mihi pluris quam mihi conscientia plurisque, quam omnium sermo* Cic. 12. ad Attic. 23.
[g] 1 Cor. 4. 3.
* *Non fuit ei officium fecisse, si non id fama adjuvat?* Terent. Phorm. 4. 5.
[a] 2 Cor. 5. 11.
[b] 1 Pet. 2. 12.
[c] 2 Cor. 8. 21.
[d] Phil. 4. 8. *Apostolici & præcepti est, & exempli, ut bonus ratione non conscientiæ, tantum sibi & fame.* Hieron. (vel Paulin.) Epist. 14. ad Celantiam.
[e] 1 Cor. 10. 29.
[f] Rom. 14. 4.
[g] — *negligere quid de se quisque sentiat non solum arrogantiæ verum etiam dissolutionis.* Cic. de Offic. lib. 1.
[a] Phil. 2. 15.

[b] as *dead flies cauſe the Ointment of an Apothecary to ſend forth a ſtinking ſavour.* Apothecaries we ſee are very choice over their *precious Confections* therefore, to preſerve them from *taint* and *putrefaction.* Shall not a *Chriſtian* be as wiſe and chary in his generation, as a *ſhop-keeper* in his; to keep the *ointment of his good Name* from [c] *ſtench* and rottenneſs, which is ſo incomparably more *precious* than the others are? Truly I ſee not why every *honeſt godly man*, ſhould not ſtrive as *earneſtly*, and with as *good hope*, to have *every mans good word*, as he ſhould to live in *peace with every man.* You well know, what the Apoſtle ſaith for that ([d] *Rom.* 12.) *If it be poſſible, ſo much as in you lieth, have peace with all men. That is* not ſolely *in our own power*, nay it is a thing *ſcarce poſſible*, (elſe the *If* were needleſs:) ſo is *this* too. But yet ſomewhat we may do *towards it*, and poſſibly by our good *endeavours* obtain it in a *competent meaſure*, (elſe *the exhortation* were *bootleſs:*) and ſo we may do in *this* too.

[b] Eccl. 10. 1.

[c] Odor pro fama ponitur. Schindler lex in באש &c. Gen. 34. 30. Exod. 5. 21. 1 Sam. 13. 4.

[d] Rom. 12. 10.

33. To excite our *care* the more hereunto; (although *the excellency* of the thing it ſelf, whereof we have ſpoken ſo much already, might alone ſuffice, if it were ſeriouſly conſidered:) yet *conſider* farther. *Firſt*, That the preſervation of our *good names* is a *duty* which by the *Law of Nature*, and the *Law of Charity* (and whatſoever belongeth to either of theſe is the very *Law of God*) we are *oblidged* unto. God hath ingrafted in our *nature*, as a *ſpur* to vertuous and laudable actions, an [a] *appetency and praiſe of glory*: and expecteth that we ſhould make *uſe* of it accordingly, ſo far as it may be *ſervient* to thoſe ends for which he gave it, and ſo as it be withal *ſubſervient* to his *glory* that gave it. And *the Law of Charity* binding to us [b] *honour all men*, and to preſerve the juſt *reputation* of our meaneſt *neighbour*; muſt conſequently bind us to do *our ſelves* right in the point of *honour*: foraſmuch as *we* alſo, as *men*, are included in that *generality.* Yea, and that *à fortiori* too; inaſmuch as the duty of *Charity* to be performed to *our ſelves*, is to be the rule and meaſure of that *Charity* which we owe to our *neighbour*: "And it is not ſuppoſable, that he that hath little care of *his own*, "ſhould be meetly tender of *his brothers* reputation.

[a] *Trahimur omnes laudis ſtudio, & optimus quiſque maximè gloriâ ducitur.* Cic. pro Archia.

[b] Rom. 13. 7. 1 Pet 2. 17.

34. *Conſider ſecondly*, (as but now I touched) that it is partly *in our own power*, what other men ſhall *ſpeak* and *think* of us. Not that we are Lords either of their *tongues* or *thoughts*, (for men generally, and *wicked men* eſpecially challenge a property in theſe *two things*, as abſolute Lords within themſelves: [a] *Our tongues are our own*, ſay they; and *Thought is free.*) But that we may, if we behave our ſelves with godly diſcretion, win *good report*, even from thoſe that in their *hearts* wiſh no good to us; or at leaſt put ſuch a *muzzle* upon their *tongues*, that whereas they would wich all their hearts [b] *ſpeak evil of us as of evil doers*, they ſhall not dare *for ſhame to accuſe our good converſation in Chriſt.* For [c] *who is he that will harm you*, ſaith St. *Peter if ye be followers of that which is good?* As if he had ſaid, Men that have *any ſhame* left in them, will not lightly offer to do you any *harm*, or to ſay any *harm* by you, unleſs by ſome *miſcarriage* or other of your own you give them *the advantage.* The old ſaying, that every man is *Fortunæ ſuæ faber*, and ſo [d] *Famæ* too, it not altogether without truth and reaſon. For ſeldom doth a man miſcarry in *the ſucceſs of his affairs* in the World, or labour of an *ill name*: but where himſelf by ſome ſinful *infirmity* or *negligence* ſome *raſhneſs*, *credulity*, *indiſcretion*, or other *overſight*, hath made a way open for it. This I note the rather, becauſe it falleth out not ſeldom to be the *fate* or *fault* of very good men, byaſſed too much by *ſelf-love* and *partiality*, to impute ſuch *croſſes* and *diſgraces* as they ſometimes meet withal, wholly *to the injuries of wicked men*; which if they would *ſearch* narrowly *at home*, they might perhaps find reaſon enough ſometimes to impute (at leaſt in part) *unto themſelves.* When, by *buſie intermedling* where they need not; by their *heat*, *violence* and *intemperance* of ſpirit in *ſetting on* thoſe things they would fain have done, or *oppoſing* thoſe things they would fain hinder; by their too much *ſtiffneſs or peremptorineſs* either way concerning the uſe of *indifferent things*, without due conſideration of *times*, *places*, *perſons*, and other *circumſtances*: by *partaking* with thoſe they think well

[a] Pſal. 12. 4.

[b] 1 Pet. 3. 16.

[c] —— 13.

[d] Καλῶς ἀυλέυν φησὶ οἱ τὸ χ ἄλλος. Apoſtol. Byzant. in paræm.

of

of ſo far as to the *juſtifying* of their very *errors* and *exorbitances*, and *denying* on the other ſide to ſuch as are not of their own way ſuch fair and *juſt reſpects*, as to men of their condition are in *common civility* due; or by ſome other like *partialities* and *exceſſes*, they provoke oppoſition againſt themſelves, their *perſons* and *good names*: from ſuch men eſpecially as do but wait an *opportunity*, and would greedily apprehend any *occaſion*, to do them ſome *diſpleaſure* or *diſgrace*,

35. That it may be otherwiſe, and better with you, Beloved, ponder well, I beſeech you, what our *Solomon* wrote long ſince, Prov. 19. [a] *The fooliſhneſs of man perverteth his way, and his heart fretteth againſt the Lord*; or, which cometh to one, *againſt ſuch perſons* as the Lord is pleaſed to make uſe of as his *rods* wherewith to give him due *correction*. Neither caſt off this care of your good *Names*, by any pretenſions of *impoſſibility*: which is another *Topick of Sophiſtry* wherewith *Satan* teaches us to *cheat our ſelves*. It is indeed, and I confeſs it, ſomething *a hard thing*, and not ſimply παρ' ἐφ' ἡμῖν, to have *every mans good word*: but I may not yield it *impoſſible*. [b] *Demetrius hath good report of all men, and of the truth it ſelf*, ſaith St. *John*. Do you *what in you lyeth* towards it, and if then men will yet be *unjuſt*, and *ſpeak evil* of you undeſervedly, you have your comforts in *God* and in *Chriſt*; and ſome comfort alſo in *the teſtimony of your own hearts*, that you have faithfully done what was to be done *on your part* to prevent it, and by walking *honeſtly* and *wiſely*, to [c] *cut off occaſion from them that ſeek occaſion*. But ſo far as you have been wanting to your ſelves in doing *your part*; ſo much you take off, both from [d] *their blame*, and from *your own comfort*. It concerneth you to have *a great care* of preſerving your *good names*, becauſe by your *care* you may do much in it.

a Prov. 19. 3.

b 3 Joh. 12.

c 2 Cor. 11. 12.

d *fruſtrà iraſcimur obtrectatoribus noſtris, ſi eis ipſi obtrectandi materiam miniſtramus.* Hieron. Epiſt. 14.

36. Conſider *thirdly*, that a *good name* is far eaſier *kept* than *recovered*. Men that have had *loſſes* in ſundry kinds, have in time had ſome *reparations*. *Sampſon's locks* were ſhorn off, but *grew* again: *Job's Goods* and Cattel driven, but *reſtored* again: the *Widows Child* dead, but *revived* again: *the Sheep* and *the Groat* in the Parable loſt, but *found* again. But [a] the *good name* once loſt, *the loſs* is little better than [b] *deſperate*. He had need be *a good Gameſter* they ſay, (and to have very *good fortune* too) that is to play *an after-game* of reputation. The *ſhipwrack of a good Name*, though in moſt, and *the moſt conſiderable reſpects*, it be incomparably *leſs*, yet in this *one circumſtance* it is in ſome ſort even *greater* than *the ſhipwrack of a good Conſcience*. The loſs there may be recovered again by *Repentance*, which is [c] *tabula ſecunda poſt naufragium*: as in *Acts* 27. [d] *ſome on boards and ſome on broken pieces of the ſhip*, got all ſafe to Land: But when our *good names* are ſhipwrackt, all is ſo ſhattered in pieces, that it will be hard to find ſo much as a *board* or *plank* to bring us aſhore. And the *Reaſon* of the difference is manifeſt, which is this. When we have made *ſhipwrack* of our *Conſciences*, we fall into the hands of *God*: whoſe *mercies* are great, and his *Compaſſions* fail not; and who, if we timely and unfeignedly *repent*, is both *able* and *willing* to reſtore us. But when we make *ſhipwrack* of our *good names*, we fall into the hands of *men*, whoſe *bowels* are narrow, their tendereſt *mercies* cruel, and their *charity* too weak and faint to raiſe up our *credit* again after it is once ruined. I have ſometimes in my private thoughts likened a flaw in *the Conſcience*, and a flaw in *the good Name*, to the breaking of *a bone* in the body, and the breaking of a [e] *Cri-ſtall glaſs*, or *China diſh*, at the Table. In *the miſchance* there is no compariſon: a man had better break twenty *glaſſes* or *diſhes* at his Table, than one *bone* in his body. And ſo a man had better receive twenty wounds in his *good Name*, than but a ſingle raze in his *Conſcience*. But yet here the *recovery* is eaſier than there. A *broken bone* may be *ſet again*, and every ſplinter put in his due place: and if it be skilfully handled in the *ſetting*, and duly tended after, it may in ſhort time knit *as firm* again as ever it was, yea and (as it is ſaid) *firmer* than ever, ſo as it will break any where elſe ſooner than there. But as for the ſhivers of a *broken glaſs* or *earthen diſh*, [f] no art can *piece* them ſo as they ſhall be either ſightly or ſerviceable:

a *Hominum immortalis eſt infamia.* Plaut. in Perſa. 8. 1.

b Φήμη κακὴ ἀθάνατος μὲν ἀείρει, —χαλεπὴ δ' ὀνοτάζαι. Heſiod. Ἔργ. 8.

c Hieron. ſæpe.

d Act. 27. 44.

e *Vitrea fama.* Hor. 2. Sat. 3.

f ἀσύγκλωστον ὁ ὄστεον. As one breaketh a potters veſſel, that cannot be made whole again *Jer.* 19. 11.

ſerviceable: they will not abide the *file* nor the *hammer*; neither *ſolder* nor *glue*, nor other *cement* will faſten them handſomly together. The application is obvious to every underſtanding, and therefore I ſhall ſpare it. If *Simon* be once a *Leper*, the *name* will ſtick by him, when the *diſeaſe* hath left him. Let him be cleanſed from his *Leproſie* never ſo perfectly, yet he will be called and known by the name of [g] *Simon the Leper* to his dying day. *Envious* and *malicious* perſons apprehend the truth hereof but too well: one of whoſe *Aphoriſms* it is, (and they practice accordingly) *Calumniare fortiter, aliquid adhærebit*: [h] *Come and let us ſmite with the tongue*; and be ſure to ſmite deep enough: and then, though *the grief* may be cured, and perhaps *the skin* grow over again; 'tis odds but he will carry *ſome marke* or print of it to his graye. It ſhould make us very carefull to preſerve our *names* from foul aſperſions; becauſe *the ſtains* will not eaſily (if at all) be *ſcoured off* again.

[g] Mat. 26. 6.

[h] Jer. 18. 18.

37. But how may that be effectually done, may ſome ſay? Abſolutely to *ſecure* our ſelves from *falſe aſperſions*, truly it is *not in your power*; and therefore I can preſcribe no courſe to prevent it. If *Malice* or *Envy* be minded to *throw them on*, there is no help for it but *patience*. But ſo far as dependeth upon *our ſelves*, and the likelieſt way withal to counter-work the uncharitableneſs of *others*, (to give you a very general anſwer) is: By [a] *eſchewing evil and doing good*, by walking *warily* and *circumſpectly*; by living [b] *ſoberly, righteouſly and godly* in this preſent World. *Praiſe* is the reward of *Vertue* [c] as you heard: and the foundation of a *good name* is a *good life*. If any man deſire yet more *particular directions*, as namely *what kinds of actions* are eſpecially to be *practiſed*, and *what kinds* eſpecially to be *ſhunned* in order to this end, I ſhall commend unto his conſideration theſe *five Rules* following; which I ſhall but briefly point at, the time not ſuffering me to inſiſt.

[a] 1 Pet. 3. 11. —13.

[b] Tit. 2. 12.

[c] —*virtutis, quam neceſſario gloria, etſi tu non agas conſequatur.* Cic. 1. Tuſcul.

38. *Firſt*, let him look well to his *particular calling*, and the *duties* that belong to him in it; beſtirring himſelf with all *diligence* and *faithfulneſs*, and carrying himſelf *uprightly* and *conſcionably* therein, and be ſure to keep himſelf within *the proper bounds* thereof. This *Rule* is given us 1. *Theſ.* 4. [a] *That you ſtudy to be quiet, and to do your own buſineſs*; Why ſo? *That ye may walk honeſtly towards them that are without.*

[a] 1 Theſ. 4. 11, 12.

39. *Secondly*, Let him carry himſelf lowly, dutifully, and reſpectfully to all his *Superiours* and *betters*: to *Magiſtrates*, to *Miniſters*, to his *parents*, to his *Maſters*, to *the aged*, and to all others agreeably to their reſpective conditions and relations. And this *Rule* we have, as in other places, ſo in 1 *Pet.* 2. [b] *Honour all men, be ſubject* even to your froward *Maſters, ſubmit to the King as ſupreme, and to Governours ſent of him*, &c. Why? *For ſo is the will of God that with well doing you may put to ſilence the ignorance of fooliſh men.*

[b] 1 Pet. 2. 3. —18.

40. *Thirdly*, Let him be *wiſe, charitable* and *moderate* (with all brotherly *condeſcenſion*) in the exerciſe of his *Chriſtian Liberty*, and the uſe of *indifferent things*. Not *ſtanding* always upon the utmoſt of what *he may*, or what *he may not* do; but *yeilding* much from his own *liberty* for his brothers ſake: conſidering as well, what (as the caſe preſently ſtandeth) is *expedient* for him to do *in relation to others*, as what is ſimply and *in it ſelf lawful* to be done. St. *Paul* giveth us the Rule (*Rom.* 14.) [c] *If thy Brother be grieved with thy meat, now walkeſt thou not charitably* &c. *Let not your good be evil ſpoken of.*

[c] Rom. 14. 15, 16.

41. *Fourthly*, Let him be *mild, gentle*, a lover and maintainer of *Peace* and *concord*: not violent, or boyſterous, or peremptory either in his *opinions* or *courſes*: but readier to *compoſe*, than to *kindle* quarrels; and to *qualifie*, than to *exaſperate* differences. This *Rule* we have (*Phil.* 2.) [d] *Do all things without murmurings and diſputings.* And why ſo? *That you may be blameleſs and harmleſs, and without rebuke.*

[d] Phil. 2. 14, 15.

42. *Fifthly*, Let him be Liberal and merciful, [e] *willing to communicate* the good things that God hath lent him for the comfort & ſupply of thoſe that ſtand

[e] 1 Tim. 6. 18.

in

f Psal. 112.6,9. in need. This *Rule* I gather out of *Psal.* 112. f *The righteous shall be had in an everlasting remembrance. He hath dispersed abroad, he hath given to the poor: His righteousness shall endure for ever: his horn also shall be exhalted with honour.*

43. Whoso observeth these directions, his *memory* shall (if God see it good for him) be like the remembrance of good *Josiah* in *Ecclesiasticus*; a *Like the composition of the perfume made by the Art of the Apothecary: sweet as honey* (in *the mouths* of all that *speak* of him) *and as musick at a banquet of wine* (in *the ears* of all that *hear* of him.) Or if it be the good pleasure of God, for the trial of his *faith* and exercise of his *patience*, to suffer men to b *revile him, and to speak all manner of evil against him falsely* in this World: it shall be abundantly recompensed him in the encrease of *his reward in heaven,* at the last great day, when *every man* (*Whose name shall be found written in the book of life*) c *shall have praise of God,* and of his holy Angels, and of all good men.

a Sirac. 49. 1.

b Mat. 5. 11, 12.

c 1. Cor. 4. 5.

AD

AD AULAM.

SERMON II.

WHITEHALL, November 1632.

PROV. 16. 7.

When a mans ways pleaſe the Lord, he maketh even his Enemies to be at peace with him.

1. THe words contain *two* bleſſed *fruits* of a gracious converſation: the one more *immediate* and direct, *Acceptance with God:* the other more *remote* and by conſequence from the former, *Peace with men.* Or, if you will, a *Duty*, and the *Beneſit* of it: and theſe *two* coupled together (as they ſeldom go ſingle) in one *conditional Propoſition* conſiſting of an *Antecedent* and a *Conſequent:* wherein we have *Gods* part and *ours*. *Our part* lieth in *the Antecedent*; wherein is ſuppoſed a *Duty*, which God expecteth from us *ex Debito*; and that is to frame our ways ſo as to *pleaſe the Lord*. *Gods part* lieth in *the Conſequent:* wherein *the beneſit* is expreſſed, which (when we have performed *the Duty*) we may comfortably expect from him *ex promiſſo*; and that is, to have our *enemies to be at peace* with us. The Antecedent in thoſe former words (*when a mans ways pleaſe the Lord*;) The Conſequent in theſe latter (*He maketh even his enemies to be at peace with him.*) Of the Antecedent firſt; wherein *three things* are obſervable: *The Subject*, *the Act*, and *the Object*. The Subject, *A mans ways:* The Act, *Pleaſing:* The Object, *the Lord*. Each of which are firſt to be *opened apart*, for the clearer underſtanding of *the words:* and then to be *laid together* again, for the better enforcement of *the thing* contained therein, [*When a mans ways pleaſe the Lord.*]

2. *A mans ways*:] That is *the Subject*. A mans[a] whole *carriage* in the courſe of his life, with all his *thoughts*, *ſpeeches*, and *actions*, whether good or bad, are by an uſual *Metaphor* in the Scriptures called, *The ways of a man*. And of theſe Ways *Solomon* ſpeaketh, rather than of his Perſon. Becauſe it is poſſible, the Lord may graciouſly accept ſome mans *perſon*, and yet take juſt exception at ſome of his *ways*. 1. For thus it is; when a man *walketh* in *the beaten track* of the World, without ever turning his feet into Gods Teſtimonies; neither that *man* nor his *ways* can *pleaſe the Lord*. 2. Again, When a man *walketh* conſcionably and conſtantly in *the good ways of God*, without turning aſide, either on the right hand, or on the left; both that *man* and his *ways* are *pleaſing unto God*. 3. But

[a] Ὁδὸς ὁ βίος σημαίνει, Baſil. in Pſal. 1.

then again *thirdly*, when a man in the *more conſtant courſe* of his life *walketh* uprightly, and in a right way, but yet in ſome *few particularities* treadeth awry; (either failing in his *judgment*; or tranſported with *paſſion*; or drawn on by the *example* or *perſuaſion* of others; or miſcarrying through his own *negligence*, *incogitancie* or other *ſubreption*; or overcome by the ſtrength of ſome prevalent *temptation*; or from what other cauſe ſoever it may proceed:) I ſay, when a man thus *walking* with God *in the main*, hath yet theſe *outſteppings* and deviations *upon the by*, (neither acted *preſumptuouſly*, nor iſſuing from a heart *habitually evil*:) although *the perſon* of ſuch a man may ſtill be *accepted* with God in Chriſt, and *his ways* alſo be *well-pleaſing* unto God, in regard of *the main bent* thereof; yet in regard of ſuch his *ſinful deviations*, thoſe *particular paſſages* in his ways do not at all *pleaſe*, but rather highly *diſpleaſe*, the Sacred Majeſty of God.

3. That for the *Subject*. The Act is, *Pleaſing*: and *Pleaſing* hath reference to *Acceptation*. Wherein the *endeavour* is one thing, and the *event* another. *Fortuitum eſt placere*, we uſe to ſay. A man may have a *full intention*, and do his *beſt endeavour* to *pleaſe*, and yet fail of his end: the *event* not anſwering his *expectation*. Which is moſt apparent when we have to deal with *men*. For not only mens *diſpoſitions* are various one from another, and ſo there is no [a] poſſibility of *pleaſing all*: becauſe what would *pleaſe* one man, perhaps will not *pleaſe another*. But even *the ſame man* is not alike diſpoſed at all times, and ſo there can be no certainty of *pleaſing any*; Becauſe what would *pleaſe* him at one time, perhaps will *not pleaſe* him at another. Now in propriety of Speech, *to pleaſe* ſignifieth rather *the event* in finding acceptance, than *the endeavour* in ſeeking it. But when it undergoeth *a moral conſideration*, it is quite contrary: Then it importeth not ſo much *the event* (which being *not in our power*, ought not to be imputed to us, either to our *praiſe*, or *diſpraiſe* as *the intention*, and *endeavour*. So as he may be ſaid to *pleaſe* in a *moral ſenſe*, that doth his beſt endeavour to *pleaſe*, however he ſpeed. As S. *Paul* ſaith of himſelf, that he [b] *pleaſed all men in all things*: which in *the event* doubtleſs he neither *did*, (for we know he had [c] *many adverſaries*;) neither *could do*, the thing it ſelf being altogether impoſſible. But he did it in his *intention* and *endeavour*, as he ſundry times expoundeth himſelf. If it be demanded whether of the two is rather meant in *the Text*: I anſwer, both are meant; *The Endeavour* principally, and conſequently alſo *the Event*. For by reaſon of Gods goodneſs and unchangeableneſs, there may be a good aſſurance of *the event*, where *the deſire* of *pleaſing* is unfeigned, and *the endeavour* faithful. As it was told *Cain* in *Geneſis*: [d] *If thou doeſt well, ſhalt thou not be accepted?* We may *do well* and not find *acceptance* with men: But was there ever any thing in the World *well done*, and the Lord *accepted* it not? That for the Act, *Pleaſing*.

4. But *Actus diſtinguuntur ſecundum Objecta*. Whatſoever the ways are, it is a part of every mans intention to *pleaſe* howſoever: it is *the Object* eſpecially that maketh the difference. All men ſtrive to *pleaſe*: but ſome to *pleaſe themſelves*, ſome to *pleaſe other men*, and ſome few to *pleaſe the Lord*. There be that regard not either the diſpleaſure of *God* or *man*, ſo they may but *pleaſe themſelves*, Αὐθάδεις in S. *Peters* word; it ſignifieth as much as *Self-pleaſers*: Tranſlations have well rendred it *ſelf-willed*; men that *will have* their own way in every thing, that *will ſpeak* their pleaſure of every man, that *will ſay* what they liſt, and do what they liſt, let who will take offence at it. S. *Peter* in the ſame place where he hath given us *the name*, hath alſo given us part of their *Character*. [a] *Preſumptuous are they*, ſaith he, *and they are not afraid to ſpeak evil of dignities*. For commonly you may obſerve it, they that love to *pleaſe themſelves*, ſeldom *pleaſe themſelves* better, than when they have with moſt *petulancy* of ſpleen vented their *diſaffection* towards them *that are in authority*. Which for the moſt part proceedeth from an over-weaning conceit they have of their own either *wiſdom* or *wit*: although in S. *Auguſtines* judgment, they are quite devoid of both; whoſe cenſure of them is ſharp, [b] *Valdè ſtulto homini*

[a] — ἀλλ' ὅτι ἐκ πάντας ἀνθρώπους, οὐδ' ἐπὶ πάντων. Theogn.

[b] 1 Cor. 10. 33.

[c] — 16. 9.

[d] Gen. 4. 7.

[a] 2 Pet. 2. 10.

[b] *Aug. lib. de civitate, cap. 9.*

homini placet, qui ſibi placet: He that caſteth to *pleaſe* himſelf, caſteth to pleaſe *a very fool.* Nor are they only void of *wiſdom* in his, but in S. *Paul*'s judgment, alſo of *Chriſtianity*; who voucheth againſt them Chriſts example; [c] *For even Chriſt pleaſed not himſelf,* Rom. 15. c Rom. 15. 3.

5. Beſide S. *Peters* ἀνθρωπάρεσκοι, theſe *Self-pleaſers*; there are alſo S. *Paul*'s ἀνθρωπάρεσκοι *Menpleaſers.* And what, is that a fault too? To *pleaſe* other men out of a *Chriſtian indulgence,* by *condeſcending* to their weakneſs, and *gratifying* them in the exerciſe of that *liberty* and *power* we have in things of *indifferent* nature; is ſo far from being a fault, that it is rather a commendable Office of *Chriſtian Charity,* which every man ought to practiſe. [b] *Let every one of us pleaſe his neighbour for his good unto edification,* but that muſt be only *in lawful things,* and ſo far forth as may tend to *edification,* and ſubordinately to a greater care of *pleaſing God* in the firſt place. But if we ſhall ſeek to *pleaſe men* beyond this, by doing for their ſakes any *unlawful thing,* or leaving undone any *neceſſary duty*; by accompanying them in their *ſins,* or advancing their *deſigns* in any thing that may offend God; then are we ἀνθρωπάρεσκοι *Men-pleaſers* in an evil ſenſe, and *our ways* will not pleaſe the Lord. S. *Paul,* who in one place profeſſeth men-pleaſing ([c] *even as I pleaſe all men in all things*) taking it in the better ſenſe; proteſteth againſt it as much in another place ([d] *If I yet pleaſed men, I ſhould not be the ſervant of Chriſt*;) taking it in the worſe ſenſe. a Eph. 6. 6. Col. 3. 22. b Rom. 15. 2. c 1 Cor. 10. 33. d Gal. 1. 10.

6. To draw to a head then; We may *pleaſe our ſelves,* and we ſhould ſeek to *pleaſe our brethren,* where theſe may be done, and *the Lord pleaſed withall:* But when the ſame *ways* will not *pleaſe* all, we ought not to be careful to ſatisfie *others* in their unreaſonable *expectances,* much leſs *our ſelves* in our own inordinate *appetites:* but diſregarding both *our ſelves* and *them,* bend all our ſtudies and endeavours to this one point, how we may approve our *hearts* and our *ways* unto *the Lord:* that is, to *God the only Lord, and our Lord Jeſus Chriſt:* *God* and *Chriſt* muſt be in the final reſolution) *the ſole object* of our *pleaſing.* Which is the ſubſtance of the whole words of *the Antecedent* laid *together,* which we have hitherto conſidered *apart,* and cometh now to be handled. The handling whereof we ſhall diſpatch in *three Enquiries,* whereof two concern the *Endeavour,* and one the *Event.* For it may be demanded *firſt,* what *neceſſity of pleaſing God?* And if it be needful, then *ſecondly,* how and by *what means* it may be done? And both theſe belong to *the Endeavour:* and then it may be demanded *thirdly,* concerning *the Event,* upon what ground it is that any of our endeavours ſhould *pleaſe God?* Of which in their order.

7. *Firſt,* That we ſhould endeavour ſo to walk as to *pleaſe God.* The Apoſtle needed not to have [a] *prayed* ſo earneſtly as he doth, *Col.* 1. and that *without ceaſing*; neither to have *adjured* us ſo deeply as he doth, 1 *Theſſ.* 4. even [b] by *the Lord Jeſus*; if it did not both well become us in point of *Duty,* and alſo much concern us in point of *Wiſdom* ſo to do. Firſt, It is a *Duty* whereunto we ſtand bound by many obligations. He is our *Maſter,* our *Captain,* our *Father,* our *King.* Every of which reſpects layeth a ſeveral neceſſity upon us of doing our endeavour to *pleaſe* him: if at leaſt there be in us any care to diſcharge with faithfulneſs, and as we ought, the parts of *Servants,* of *Souldiers,* of *Sons,* of *Subjects.* a Col. 1. 10. 11. b 1 Theſſ. 4. 1.

8. *Firſt,* He is our Maſter, [a] [*Ye call me Lord and Maſter, and ye ſay well, for ſo I am.*] and we are his ſervants, [b] *O Lord I am thy ſervant, I am thy ſervant and the ſon of thy Handmaid.* And he is no honeſt *ſervant* that will not ſtrive to pleaſe his Maſter, [c] [*Exhort ſervants to obey their own Maſters, and to pleaſe them well in all things,* Tit. 2.] Next he is our Captain, [d] [*It became him to make the Captain of their ſalvation perfect*] and we are his Souldiers, [e] [*Thou therefore endure hardneſs, as a good Souldier of Jeſus Chriſt,* ſaith Saint *Paul* to *Timothy.*] We received our *Preſt-money,* and book'd our names [f] to *ſerve* in his Wars, when we bound our ſelves by Solemn Vow, and *took the Sacrament* upon it in our Baptiſm, *manfully to fight under his Banner, againſt Sin, the World, and the* a Joh. 13. 13. b Pſal. 116. 16. c Tit. 2. 9. d Heb. 2. 10. e 2 Tim. 2. 3. f *Vocati ſumus ad militiam Dei vivi jam tunc, cum in Sacramenti verba reſpondimus.* Tertul. ad Martyr. c. 3.

Devil, and to continue his faithful Souldiers unto our lives end. And he is no generous *Souldier* that will not ſtrive to pleaſe his General. [g] [*No man that warreth entangleth himſelf in the affairs of this life, that he may pleaſe him that hath choſen him to be a Souldier,* 2 Tim 2.] *Thirdly,* He is our Father, and we his Children, [h] [*I will be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty :*] and when we would have any thing of him, we readily *beſpeak him* by the name of *Father,* and that by his own direction, ſaying, *Our Father which art in Heaven.* And that *Son* hath neither *grace* nor *good nature* in him, that will not ſtrive to *pleaſe* his *Father.* It is noted as one of *Eſau*'s impieties, whom the Scripture hath branded as [i] *a Profane Perſon;* that [k] *he grieved,* and [l] *diſpleaſed* his parents in the choice of his Wives. [m] [*If I be a Father, where is mine honour* ? Mal. 1.] Laſtly, He is our King. [n] [*The Lord is a great God, and a great King above all Gods* ;] and we are his Subjects, [o] [*his people and the Sheep of his Paſture*] and he is no *Loyal Subject* that will not ſtrive to *pleaſe* his Lawful Sovereign. That form of ſpeech (P *if it pleaſe the King*) ſo frequent in the mouth of *Nehemiah,* was no affected ſtrain of *Courtſhip,* but a juſt expreſſion of *Duty* : otherwiſe that religious man would never have uſed it.

g 2 Tim. 2. 4.
h 2 Cor. 6. 18.
i Heb. 12. 16.
k Gen. 26. 35.
l —— 28. 8.
m Mal. 1. 6.
n Pſal. 95. 3.
o —— 100. 3.
p Nehem. 2. 5, 7. &c.

9. And yet there may be a time wherein all thoſe *Obligations* may ceaſe, of *pleaſing* our earthly *Maſters,* or *Captains,* or *Parents,* or *Princes.* If it be *their pleaſure* we ſhould do ſomething that lawfully we may not : we muſt *diſobey,* though we *diſpleaſe.* Only be we ſure that to colour an evil *diſobedience,* we do not pretend an *unlawfulneſs* where there is none. But we can have *no colour* of plea for refuſing to do *the pleaſure* of our heavenly *Lord and Maſter* in any thing whatſoever; inaſmuch as we are ſure nothing will *pleaſe* him, but what is *juſt* and *right.* With what a Forehead then can any of us challenge from him either Wages as *Servants,* or Stipends as *Souldiers,* or Proviſion as *Sons,* or Protection as *Subjects :* if we be not careful in every reſpect to frame our ſelves in ſuch ſort as to *pleaſe* him ? You ſee it is *our Duty* ſo to do.

10. Yea, and *our Wiſdom too :* in reſpect of the great *benefits* we ſhall reap thereby. There is one great *benefit* expreſſed in the Text; If we pleaſe the Lord, *he will make our enemies to be at peace with us :* of which more anon. The Scriptures mention many other, out of which number I propoſe but theſe *three.*

1. *First,* if we pleaſe him, he will *preſerve us* from ſinful temptations. *Solomon,* Eccleſ. 7. ſpeaking of [a] *the ſtrange woman, whoſe heart is as nets and ſnares, and her hands as bands,* ſaith that *whoſo pleaſeth the Lord ſhall eſcape from her, but the ſinner ſhall be taken by her.* He that *diſpleaſeth* God by walking in the by-paths of ſin, God ſhall with-hold *his grace* from him, and he ſhall be tempted and *foyled :* but whoſo *pleaſeth* God by walking in his holy ways, God ſhall ſo aſſiſt him with his *grace,* that when he is *tempted,* he ſhall *eſcape.* And that is a very great benefit.

a Eccl. 7. 26.

2. *Secondly,* If we pleaſe him, he will *hear our Prayers,* and grant our *Petitions* in whatſoever we ask; if what we ask be agreeable to *his will,* and expedient for *our good :* ([b] *whatſoever we ask, we know we receive of him, becauſe we keep his Commandements, and do thoſe things that are pleaſing in his ſight.*) And that is another very great benefit.

b 1 Joh. 3. 22.

3. *Thirdly,* If we *pleaſe* him in the mean time, he will in the end [c] *tranſlate* us into his heavenly Kingdom : whereof he hath given us aſſurance in the perſon of *Enoch* ; [d] *Whom God tranſlated that he ſhould not ſee death, becauſe before his tranſlation he had this teſtimony that he pleaſed God.* And this is the greateſt *benefit* that can be imagined.

c *Ea victoria* (ſpeaking of Martyrdom) *habet & gloriam placendi Deo, & prædam vivendi in æternum.* Tertull. Apol. cap. 50.
d Heb. 11. 5.

11. Go then wretched man, that haſt not cared to *diſpleaſe* the immortal God, for the *pleaſing* of thy ſelf, or of ſome other *mortal man*; caſt up thy Bills, examine thy Accounts, and ſee what thou haſt gained. 1. By *diſpleaſing God* thou haſt ſtrengthened the hands of thoſe *enemies* againſt thee, with whom thou mighteſt have been *at peace.* 2. Thou haſt expoſed thy ſelf for a prey to thoſe *temptations,* from which thou mighteſt have *eſcaped.* 3. Thou haſt blocked up the paſſage againſt thine own *Prayers,* that they cannot have *acceſs* before the Throne of grace.

4. 4. Thou haſt utterly debarred thy ſelf from ever entering into *the Kingdom* of glory

glory. All this thou haſt *loſt*, not now to be *regained*, ſave only by *bewailing* the time *paſt*, that thou haſt not ſought to *pleaſe him* better heretofore: and by *redeeming* the time *to come*, in ſeeking to *pleaſe him* better hereafter.

12. Which *how* and by what means it may beſt be done, is our next *Enquiry*. Wherein to give you a *general* and eaſie *direction*, without deſcending into particulars, theſe two things will do it, *Likeneſs* and *Obedience*. For the firſt, [a] *Similis Simili* is a common ſaying, and common experience proveth it true: *Likeneſs* ever breedeth *liking*. As men we ſee are beſt *pleaſed* every one with *ſuch notions* and expreſſions as ſort beſt with their *own fanſies*, and with *ſuch companions* as are of their *own temper*. So *good Souldiers* are beſt pleaſed with thoſe that are *valiant*, like themſelves: and *good Wits* with thoſe that are *facetious*, like themſelves: and *good Scholars* with thoſe that are *judicious*, like themſelves: and accordingly it is with all other ſorts of men in their kinds. Yea, of ſo great moment is *likeneſs* unto *complacency*; as that two men, if they be of *different diſpoſitions*, as it may be the one of a *quick*, ſtirring and active; the other of a *ſlow*, remiſs, and ſuffering *ſpirit*; or it may be the one of an *open*, free and pleaſant *converſation*; the other of a ſad, cloſe, and *reſerved temper*: although they may be *honeſt* and *holy* men both; yet I ſay two ſuch men will take little *pleaſure* either in the company of the other, as experience alſo ſheweth. [b] *Oderunt hilarem triſtes*, &c.

[a] ὅμοιον ὁμοίῳ τέρπει. Ariſt. 2. Rhetor.

[b] Horat. Epiſt. 18.

13. Now a *wicked man* is altogether *unlike God*, both in his *inward Affections*, and in his *outward Converſation*. He *loveth* the ways of ſin, which God *hateth*; and [a] *hateth to be reformed*, which God *requireth*. He [b] *ſpeaketh well of* evil men, as the *covetous*, and others *whom God abhorreth*: and [c] *caſteth out their names as evil*, in whom God delighteth. Is it poſſible that God who is [d] *light* ſhould take pleaſure in him that is nothing but *darkneſs*? And God, who is [e] a *Spirit*, in him who is nothing but *fleſh*? And God, who is *love*, in him who is nothing but rancour, and *malice*, and uncharitableneſs? And God, who is [g] *righteous in all his ways, and holy in all his works*, a juſt, a merciful, a bountiful God; in him who is altogether *unclean*, or *unjuſt*, or *cruel*, or *covetous*? It cannot be.

[a] Pſal. 50. 17.
[b] Pſal 10. 3.
[c] Luke 6. 22.
[d] 1 Joh. 1. 5.
[e] Joh. 4. 24.
[f] 1 Joh. 4. 16.
[g] Pſal. 145. 17.

14. But then as for the *Godly*, no marvel if both their *perſons* and *ways* be well *pleaſing* unto God; being that both their *perſons* are inwardly *renewed* after his *Image*, and their *ways* alſo outwardly *framed* after his *Example*. They *love* what he loveth, *hate* what he hateth in the affections of their *hearts*; and they are [a] *followers of God as dear children* in the converſation of their *lives*. They deſire and endeavour to be [b] *holy* as he is holy: [c] *perfect* as he is perfect; and [d] *merciful* as he their heavenly Father is merciful. And as earthly *Parents*, though they love all their *Children* well, yet commonly love thoſe beſt that are *likeſt* themſelves: ſo our heavenly Father is well *pleaſed* with all his *Children*, becauſe they are indeed all *like* him; but *beſt pleaſed* with thoſe that nearlieſt *reſemble him*. The more we grow in *likeneſs to him*, the more ſhall we grow alſo in *liking with him*.

[a] Eph. 5. 1.
[b] 1 Pet. 1. 16.
[c] Mat. 5. 48.
[d] Luke 6 36.

15. The other thing wherewith to *pleaſe God*, is our *Obedience*, when he beholdeth in our ways a proof of our *willing* and chearful *ſubjection* to his moſt righteous *Commannds*. All Superiours are *beſt pleaſed* with thoſe that owe them *ſervice*, when they find them moſt pliable to their *wills*, and moſt careful to obſerve what is given them in *charge*: neither are ever ſo much, or ſo juſtly *diſpleaſed* with them, as when they ſee them to ſlack their own *Obedience*, and ſlight their *Commands*. Do you think the *Centurion* could have been *pleaſed* with thoſe he had under him, if [a] when he ſaid to one *Come*, he ſhould have gone the other way? And to another *Go*, he ſhould have *ſtood ſtill*? And to another, *Do this*, he ſhould have left that undone, and *done* the quite contrary? *Obedience* is a thing wherein God [b] more delighteth than in *Sacrifice*: and the keeping of the Commandment will *pleaſe* him better than a *Bullock that hath horns and hoofs*. The Apoſtle giveth this very reaſon, in *Rom.* 8. why [c] *they that are in the fleſh* (carnal and worldly

[a] Mat. 8. 9.
[b] 1 Sam. 15. 21.
[c] Rom. 8. 7, 8.

worldly men) *cannot pleaſe God*, even becauſe *the carnal mind is not ſubject to the Law of God, neither indeed can be*, ſo long as it continueth carnal. Intimating, that if it could be *ſubject*, it could not chuſe but *pleaſe*.

16. Great therefore is the vanity of thoſe men, who think to gain and to hold *the favour of God* by the outward performances of *Faſting*, *Prayer*, *Almſdeeds*, hearing Gods *Word*, receiving the holy *Sacrament*, and the like; (juſt as the *hypocritical Jews* of old did by *Sacrifices* and *Oblations*:) when as all the while their *hearts* are rotten, and their *converſation* baſe. But let not any of us deceive our ſelves with vain confidences. For as the *Lord* of old often cried down *Sacrifices* by his Prophets, though they were in thoſe times a neceſſary and principal part of that *holy worſhip* which himſelf had preſcribed: ſo no doubt he will now reject theſe *outſide Services*, though otherwiſe and in themſelves *excellent Duties* in their kinds; if there be no more in them but *mere outſide*. And they are no better where there is not withal a conſcience made of *Obedience*. The Lord who [a] *weigheth the ſpirits*, (as it is a little before in this Chapter) and [b] *ſearcheth the hearts and reins*; ſeeth the falſeneſs of our *ſpirits*; and obſerveth every prevaricating ſtep both of our *hearts* and lives. There is no dallying therefore with him: either let us ſet our *hearts* and our *faces* aright, and [c] *make ſtraight ſteps to our feet*, or our ways will *not pleaſe* the Lord. [d] *Deus non volens iniquitatem*, he is a God that hath *no pleaſure in wickedneſs*, Pſal.5.

a Prov. 16.2.
b Jer.17.10.
c Heb.12.13.
d Pſal.5.4.

17. We have hitherto enquired into *the Reaſons* why we ſhould endeavour *to pleaſe the Lord:* and into *the means* how it may beſt be done. There remains yet a *third Enquiry*, which concerneth the ſucceſs or *the Event*; and that is, how it cometh about, that ſuch poor things as our beſt *endeavours* are, ſhould ſo far find *acceptance* with the Lord as to *pleaſe* him. *Likeneſs* indeed will pleaſe, and *Obedience* will pleaſe: But then it ſhould be ſuch a *likeneſs*, as will hold at leaſt ſome tolerable proportion with *the exemplar*; ſuch *Obedience*, as will punctually anſwer *the Command:* and ſuch is not ours. True it is, if the Lord ſhould look upon our very *beſt endeavours* as they come *from us*, and reſpect us but according to *our merit*; he might find in every *ſtep* we tread, juſt matter of *offence*, in none of *acceptance*. If he ſhould [a] *mark* what is done amiſs, and *be extreme* in it, no fleſh living could be able to *pleaſe* him. It muſt be therefore upon other and better grounds than any *deſert* in us, or in our *ways*, that God is graciouſly *pleaſed to accept* either of us or them. The Apoſtle hath diſcovered *two* of thoſe grounds, and joined them both together in a ſhort paſſage in *Heb.*13, ([b] *Now the God of peace make you perfect in every good work to do his will, working in you that which is pleaſing in his ſight, through Jeſus Chriſt.*) Implying that our *good works* are pleaſing unto him upon theſe *two grounds: Firſt*, Becauſe *he worketh* them in us; *Secondly*, Becauſe he looketh upon us and them *in Chriſt*.

a Pſal.130.3.
b Heb. 13.21.

18. *Firſt*, Becauſe *he worketh them* in us. As we ſee *moſt men take pleaſure in the *Rooms* of their *own contriving*, in the *Engines* and *Manufactures* of their own *deviſing*, in the *Fruits* of thoſe Trees which themſelves have *planted*. Now the *crooked ways* of evil men, that walk according to the courſe of the World, are indeed *the works of the Devil*; he is [a] *the ſpirit that worketh in the children of diſobedience*, Epheſ.2. ſuch works therefore may *pleaſe the Devil*, whoſe they are: But it is not poſſible they ſhould *pleaſe God* who ſent his Son into the World, on purpoſe [b] *to deſtroy the works of the Devil*. And as for thoſe *ſtrayings* alſo and *outſteppings*, whereof Gods faithfulleſt ſervants are now and then guilty, although they be not *the works of the Devil* (for he hath not now ſo much power *over them* as to work *in them*) yet are they ſtill [c] *the works of the fleſh*, as they are called, *Gal.*5. Such works therefore may be *pleaſing to the fleſh*, whoſe they are: but they are ſo far from being *pleaſing unto God*, that they rather [d] *grieve his holy Spirit*. The works then that muſt *pleaſe God*, are ſuch as *himſelf* hath wrought in us, by that his *holy Spirit*; which are therefore called [e] *the fruits of the Spirit* in the ſame *Gal.*5. As it is ſaid by the Prophet ([f] *O Lord, thou wilt ordain peace for us, for thou alſo haſt wrought all our works in us.*) And again in the Pſalm, ([g] *The Lord ordereth*

*Πάντες ἀγαπῶσι μᾶλλον τὰ αὐτῶν ἔργα, ὥσπερ οἱ γονεῖς, καὶ οἱ ποιηταί. Ariſt. Ethic.2.

a Epheſ.2.2.
b 1 Joh.3.8.
c Gal.5.19.
d Eph.4.30.
e Gal.5.22.
f Iſa.26.12.
g Pſal.37.23.

ordereth a good mans ways, and maketh them acceptable unto himself) they are therefore *acceptable* unto him, becauſe they are *ordered* by him.

19. That is *one ground.* The other is becauſe God looketh not upon us as we are *in our ſelves,* neither dealeth with us according to the rigour of *a legal Covenant:* but he beholdeth us [a] ἐν ἠγαπημένῳ, in the face of his *beloved One,* even Jeſus Chriſt his onely Son, and as under a *Covenant of Grace.* He is [b] *his beloved Son, in whom* alone *he is well pleaſed* for his own ſake; and in whom, and for whoſe ſake alone it is, if at any time he be well *pleaſed* with any of *us,* or with any of *our ways.* For being *by him,* and [c] *through faith* in his Name, made *the children of God* by adoption and grace, he is now *pleaſed* with us, as a *loving Father* is with his *beloved Child.* As a *loving Father* taketh in good part *the willing endeavours* of his *Child,* to do whatſoever he appointeth him, though his *performances* be very ſmall: So the Lord is graciouſly *pleaſed to* [d] *accept* of us and our *weak ſervices,* according to that *willingneſs* we have, and not according to that *exactneſs* we want: *not weighing our merits, but pardoning our offences,* and paſſing by our imperfections, as our loving Father in *Jeſus Chriſt.* That is the other ground.

a Eph. 1.6. b Mat. 3.17. c Gal. 3.26. d Θεῷ φίλον τὸ κατ' ἀνάμετρον Nazianz. Orat. 20.

20. And we doubt not, but *the acceptance* we find with God upon theſe *two grounds,* if ſeaſonably applied, will *ſuſtain the ſoul* of every one that truly feareth God, with *ſtrong comfort,* againſt *two* great and common *diſcouragements,* whereunto he may be ſubject: ariſing *the one* from the ſenſe of *mens diſpleaſure; the other* from the conſcience of *his own imperfections.* Sometimes *God and his own heart* condemn him not, and yet *the World* doth; and that *troubleth* him: Sometimes *God and the World* condemn him not, and yet *his own heart* doth; and that *troubleth* him more. If at any time it be either *thus* or *ſo* with any of us, let us remember but thus much, and we ſhall find *comfort* in it; that although we can neither *pleaſe other men* at all, nor *our ſelves* ſufficiently; yet our works may for all that be graciouſly *accepted* by our good God, and ſo our *ways may pleaſe the Lord.*

21. But I forbear the amplification of theſe *comforts:* that I may proceed from *the Antecedent* in thoſe former words (*when a mans ways pleaſe the Lord*) of which I have ſpoken hitherto; unto the *Conſequent* in the remaining words (*he maketh even his enemies to be at peace with him.*) Wherein alſo, as in the former part, we have three things obſervable. The *Perſons,* the *Effect,* the *Author.* The *Perſons, a mans enemies*; the *Effect, Peace*; the *Author, the Lord.* (*He maketh a mans enemies to be at peace with him.*) The words being of an eaſie underſtanding, will therefore need the leſs opening. Only thus much briefly. Firſt for *the perſons,* they that wiſh him ill, or ſeek to do him harm in his Perſon, Eſtate or good Name, they are *a mans enemies.* And *Solomon* here ſuppoſeth it poſſible, that a man whoſe *ways pleaſe the Lord,* may yet have *enemies:* Nay, it is ſcarce poſſible it ſhould be otherwiſe; [a] *Inimici Domeſtici,* rather than fail, *Stathan* will ſtir him up enemies out of *his own houſe.* 2. And theſe enemies are then ſaid to be *at peace with him* (which is the *Effect*) when either there is a change wrought in *their affections,* ſo as they now begin to bear him *leſs ill-will* than formerly they have done: or when at leaſtwiſe their *evil affections* towards him are ſo bridled, or their *power* ſo reſtrained, as not to break out into *open hoſtility,* but (whatſoever their thoughts are *within*) to carry themſelves fairly and peaceably towards him *outwardly*; ſo as he is at a *kind of peace* with them, or howſoever ſuſtaineth *no harm* by them. Either of which when it is done, it is *thirdly,* [b] *Mutatio dexteræ excelſi,* it is merely *the Lords doing,* and it may well be marvellous in our eyes; It is *he that maketh* a mans enemies to be at peace with him.

a Mat. 10.36. b Pſal. 77.10. juxta vulgat.

22. *The ſcope* of the whole words is to inſtruct us, that the faireſt and likelieſt way for us to procure *peace with men,* is to order our ways ſo as to *pleaſe the Lord.* You ſhall therefore find the *favour of God,* and the *favour of men* often joined together in the Scriptures, as if the one were (and ſo uſually it is) *a conſequent*

of

a Luke 2.52. b Prov.3. 3,4. c Rom.14.18.

of the other. So it is said of our blessed Saviour (*Luke* 2.) that [a] *he increased in favour with God and men.* [b] *My son, let not mercy and truth forsake thee,* &c. *so shalt thou find favour and good understanding in the sight of God and man,* saith our *Solomon, Prov.*3. And S. *Paul, Rom.* 14. ([c] *He that in these things serveth Christ, is acceptable to God, and approved of men.*) In all which places *favour and acceptation* with God goeth before: *favour and approbation* with men followeth after.

23. You may see the proof of it in the whole course of the *Sacred Story:* wherein the Lords dealing with *his own people* in this kind is remarkable. When they started aside to walk after their own counsels, and *displeased* him, how he stirred them up *enemies* round about them; how he sold them into the hands of those that spoiled them; how he *hardened the hearts* of all those that contended with them, that they should *not pity them.* Again, on the other side, when they *believed* his word, *walked* in his ways, and *pleased him,* how he raised them up *friends*, how he made their *enemies* to bow under them, how he enclined the hearts of *Strangers* and of *Pagans* to pity them. Instances are obvious; and therefore I omit them.

a Eph.1.5. b Prov.21.1.

24. Of which *Effect* the first and *principal cause* is none other than the *overruling hand* of God, who not only disposeth of all outward things according to [a] *the good pleasure of his will,* but hath also in his hands the *hearts* of all men, even of the greatest [b] *Kings, as the rivers of water,* to turn them which way soever he will; as our *Solomon* speaketh at the 21. Chapter of this Book. The Original there is (פלגי מיים *Palge majim*) as you would say, *the divisions of waters.* Which is not to be understood of the *great Rivers,* though the *greatest* of them all, even the wide and *great Sea* also is in the hands of God, to turn which way soever he will: (as he *turned* the waters of *the Red Sea backwards* to let his *people* go through, and then *turned them forward* again to overwhelm their *enemies.*) But the allusion there is clearly to the *little trenches,* whereby in those drier *Eastern Countries,* husbandmen used to derive water from some *Fountain* or *Cistern* to the several parts of their [c] *Gardens,* for the better nourishing of their *herbs* and *Fruit-trees.* Now you know when a Gardiner hath cut many such *trenches* all over his *Garden,* with what ease he can *turn the water* out of any one into any other of those Channels: suffering it to run so long in one, as he thinketh good, and then *stopping* it thence, and *deriving* it into another, even as it pleaseth him, and as he seeth it most *conducible* for the necessities of his *Garden:* With much more ease can the Lord *stop the current* of any mans *favour* and affections in the course wherein it presently runneth, and *turn it* quite into another Channel: *drying* it up against one man, and *deriving* it upon another, even as it seemeth good in his sight, and as will best serve other his holy and just purposes; whether he intend to *chastize* his Children, or to *comfort* them, or to exercise any other part or passage of his blessed *providence* upon them. Thus [d] *he gave his people favour in the sight of the Ægyptians,* so as they lent them all their *precious things* at their departure, who but a little before had consulted *the rooting out* the whole generation of them. And thus after that in his *just displeasure* against them for their sins, he had [e] *given them over into captivity into their enemies hands:* when he was *pleased* again with their humiliations, he not only *pitied* them himself, *according to the multitude of his mercies*; but he turned the hatred of *their enemies* also into compassion, and *made all those that had led them away captives, to pity them,* as it is in Psalm 160.

c Ἐν δὲ δύω κρῆναι ἡ μὲν τ' ἀνὰ κῆπον ἅπαντα Σκίδναται. ——Homer. Odyss.11.

d Exod. 11.1.

e Psal. 106. 40, 44.

25. The Lord is a *God of Power,* and therefore can work such effects as he pleaseth for our *peace* without any apparent means on our parts. But being withal *a God of order:* for the most part therefore, and in the ordinary course of his *providence,* he worketh his own purposes by *second Causes,* and subordinate *means.* At least he hath so *tied us* to the use of *probable means* for the bringing about of what he hath promised, that although we ought to be *persuaded he can,* yet we may not *presume he will* work our good without our endeavours. Now *the subor-*

subordinate means to be used on our part, without which we cannot reasonably expect that God should *make our enemies to be at peace with us*; is our fair and amicable conversation with others. For [a] *who will harm you, if ye be followers of that which is good?* saith St. *Peter*. As if he had said, so long as you carry your selves *graciously* and *wisely*, if the *hearts* of your *enemies* will not be so far wrought upon as to love and *affect* you; yet their *mouths* will be *muzled*, and their *hands manacled* from breaking out into any outragious either *terms* or *actions of open hostility*: so as you shall enjoy *your peace* with them in some measure. Though they mean you *no good*, yet they shall do you *no harm*.

a 1 Pet. 13.

26. But it may be objected, both from *Scripture* and *Experience*, that sundry times when *a mans ways* are right, and therefore *pleasing unto God*, his *enemies* are nothing less if not perhaps much more *enraged* against him than formerly they were. Our Saviour often foretold his Disciples, that they should [a] *be hated of all men for his sake*. And *David* complaineth in *Psal.* 38. of some that were [b] *against him, eo nomine*, and for that very reason, because he was *a follower of that which was good*. What a seeming distance is there between the *Prophets* and the *Apostles* speeches? Or else how may they be reconciled? [c] *Who is he that will harm you if you be followers of that which is good?* saith the one: Yea, saith the other, there *are some against me*, even therefore, *because I follow that which is good*. As if by seeking to *please God*, he had rather lost his *friends* than gained his *enemies*.

a Mat. 10.22. —— 24.9.
b Psal 38. 20.
c 1 Pet. 13.

27. There are sundry *Considerations* that may be of good use to to us, in the present difficulty: As *First*, if God have *not yet made our enemies to be at peace with us*, yet it may be he will do it *hereafter*: being no way bound to us, we may give him leave to take his own time. [a] *Non est vestrum nôsse*, if it be not for us to *know*, much less is it for us to *prescribe*, *the seasons which the Father hath kept in his own power*. It is *his Prerogative* to appoint *the times*, it is our *Duty* to wait [b] *his leisure*. It may be, (*secondly*) neither is it unlikely, that we do not [c] ὀρθοποδεῖν, walk with *an even foot*, and by a straight line; But *tread awry* in something or other which *displeaseth God*; and for which he suffereth *their enmity* to continue. But it is more certain, (*thirdly*) that we *please* him, but *imperfectly*, and *in part*: even as those *graces* wherewith we *please* him, are in us but *imperfectly, and in part*. And therefore no marvel, if *our peace* also be but *imperfect, and in part*. Possibly he will procure *our peace* more, when we *please him* better.

a Acts. 1. 17.
b Psal. 27. 14.
c Gal. 2. 14.

28. But where none of these, or the like *considerations* will reach home; it will sufficiently clear *the whole difficulty*, to consider but thus much, (and it is *a plain* and *true* answer) that generally all Scriptures that run upon *temporal promises*, are to be understood ὡς ἐπὶ τὸ πολὺ, not as *universally*, but as *commonly* true: Or (as some Divines express it) [a] *cum exceptione crucis*, not *absolutely* and without all *exception*, but evermore, with this *reservation*, unless the Lord, in his infinite wisdom, see cause why it should be good for us to have it otherwise. But this you shall ever observe withal, (and it infinitely magnifieth *the goodness* of our gracious Lord and God toward us;) that where he seeth it not good to give us *that blessing in specie*, which the Letter of the *Promise* seemeth to import; he yet giveth it us *eminenter*; that is to say, if not *that*, yet some other thing fully *as good* as that, and which he well *knoweth* (though perhaps we cannot yet *apprehend* it so) to be presently [b] *far better* for us than *that*. Say he do not give us *wealth* or *advancement*, yet if he give us *a contented mind* without them, is it not better? Say he do not speedily remove *a temptation* from us, whereunder we groan, (which was St. *Pauls ease*;) yet if he supply us [c] with *a sufficiencie of grace* to encounter with it; is it not better? So in the present case, if he do not presently *make our enemies to be at peace with us*? yet if he teach us to profit by their *enmity*, in exercising our

a Melanchton.
b — *mutat utiliori dono* Bernard. serm. 5. de quadrag.
c 2 Cor. 12.9.

faith and *patience*, in quickning us unto *prayer*, in furthering our *humiliations*, or encreasing any other *grace* in us, is it not every way and incomparably better? Now will any wise man tax him with breach of *Promise*, who having promised *a Pound of Silver*, giveth *a Talent of Gold*? Or who can truly say, that that man is not *so good* as his word, that is apparently *much better* than his word?

29. From *the words* thus cleared may be deduced many profitable *Inferences*, for our further instruction; but that the time will not suffer us to enlarge them.

1. As *first*, we may hence know, what a blessed and desirable thing *Peace* is: not
a Phil. 4. 7. only that *inward peace* with God, and in our own breasts, which[a] *passeth all understanding*; but even this *outward peace* with men. When the holy Spirit of God here in *the Text* useth it as an especial strong inducement to quicken us up the rather to the performance of that *with chearfulness*, which we are *in Duty* bound to perform howsoever, in seeking *to please the Lord*. We may learn

2. hence *secondly*, if at any time we unfeignedly *desire peace*, by what course we may be likeliest to *procure it*. Preposterous is the course, which yet most of men take, when to *make their Peace* with mortal men, they *hazard the disfavour* of the eternal God. The right and ready way is chalked out in *the Text*: First, to make our peace with God, *by ordering our ways* so as to *please* him; and then to *commit our ways to his ordering*, by leaving the whole *success* to him: and so doing it is not possible we should miscarry. Those that are now *our enemies*, either he will *turn their hearts* towards us, so as to become *our friends*, if he seeth that good for us; or else he will so *curb and restruin* them, that with all their *enmity* they shall not be able to do us any *harm*, if he see that better for us; or if by his just sufferance they *do us harm* one way (and yet he will not suffer that neither, unless he see that *absolutely best* for us) it shall be recompensed to us by his good providence, in a far *greater comfort* another way. We may learn hence, (*Thirdly*) how hateful the practice is, and how wretched the

3. condition of *Make-bates*, *Tale-bearers*, *Whisperers*, and all those that sow dissention among brethren. *Light* and *Darkness* are not more contrary than are Gods ways and theirs. He is *the Author of peace, and lover of concord*: they are the authors of *strife*, and lovers of *discord*. It is his work to *make a mans enemies to be at peace with him*: it is their business to *make a mans friends to be at*

4. *odds with him*. We may learn hence (*Fourthly*,) if at any time *our enemies* grow to be *at peace with us*: to whom we owe it. Not *to our selves*; it is a thing beyond our *power* or *skill* to win them: Much less, *to them*; whose *malice* is stiff, and will not easily relent. But it is principally *the Lords* own work. He
b Heb. 13. 20. c Psal. 68. 6. d — 46. 9. e — 29. 11. is[b] *the God of peace*, which maketh men[c] *to be of one mind in an house*; it is he that[d] *causeth wars to cease in all the earth*, and that giveth unto his people[e] *the blessing of peace*. And therefore *the glory* of it, and *the thanks* for it, belong to him alone.

30. But I willingly omit all further enlargement of these *inferences*, that I may somewhat the longer insist upon one other *inference* only, very needful to be considered of in these times; which is this. We may hence learn, (*Fifthly*)

5. if at any time we want *peace*, probably to guess where *the fault* may partly be, and that by arguing from *the Text* thus. I read here, that *when a mans ways please the Lord, he maketh his enemies to be at peace with him*: I find in mine no
a Psal. 120. 6. relenting, but an utter averseness from peace (*a I am for peace, but when I speak to them thereof, they make them ready to battel*:) I have cause therefore to fear that all is not right with me: either *my heart* is not right, or *my ways* are not right; I will examine them both throughly, and search if I can see[b] *any*
b Psal. 139. 24. *way of wickedness* in me, for which my God may be justly *displeased* with me, and for which he thus stirreth *mine enemies* still against me.

31. Thus to be jealous over our selve with a *godly jealousie*, would not only work in us a due consideration of *our ways* that so we might *amend* them, if

there

there be cause: but would be also of right use to *prevent* two notable pieces of Sophistry, *two egregious fallacies*, wherewith thousands of us deceive our selves. The *former fallacy* is, that we use many times, especially when our enemies do us manifest wrong, to *impute* our sufferings wholly to *their iniquity*, whereof we should do wiselier to take some of the blame upon *our selves*. Not at all *to excuse them*, whose proceedings are *unjust*, and for which they shall bear their own burthens: But *to acquit the Lords* proceedings who still is *just*, even in those things wherein men are *unjust*. Their *hearts*, and *tongues*, and *hands*, are against us, only out of that [a] περισσεία κακίας, that *superfluity of maliciousness* wherewith their naughty hearts abound, and for to serve their own *cursed ends*; which is *most unjust* in them. But the Lord sundry times hardneth their *hearts*, and whetteth their *tongues*, and strengthneth their *hands* against us in such sort, to chasten us for some *sinful error*, *neglect*, or *lust* in part still remaining in us *unsubdued*; which is *most just* in him.

[a] Jam. 1. 21.

32. For (as I touched in the beginning) a mans *heart* may be right *in the main*, and his ways *well-pleasing* unto God in regard of *the general* bent and intention of them: and yet by *wrying aside* in some one or a few particulars, he may so *offend* the Lord, as that he may in his *just displeasure* for it, either raise him up *new enemies*, or else continue *the old* ones. As a *loving father* that hath entertained a good opinion of his *son*, and is *well pleased* with his behaviour in *the generality* of his carriage, because he seeth him in most things *dutiful* and *towardly*; may yet be so far *displeased* with him for some *particular neglects*, as not only to *frown* upon him, but to give him *sharp correction* also. *Sic parvis componere magna.* Not much otherwise is it in the dealing of *our heavenly Father* with his *children*. We have an experiment of it in *David*, with whom doubtless God was *well pleased* for the main course of his life, otherwise he had never received that singular testimony from his own mouth, that he was [a] *secundum cor*; *a man after his own heart*; yet because he stepped aside, and that very fouly *in the matter of Uriah*, the Text saith, 2 *Sam.* 11. that [b] *the thing that* David *had done*, *displeased the Lord*: and that which followed upon it in the ensuing Chapter was, the Lord [c] *raised up enemies against him* for it *out of his own house*.

[a] Acts 13. 22.
[b] 2 Sam. 11. 27.
[c] 12. 11.

33. The *other fallacy* is, when we cherish in our selves some *sinful errors*, either in *judgment* or *practice*, as if they were the *good ways* of God, the rather for this, that we have *enemies*, and meet with *opposition*: as if the *enmity* of men were an infallible mark of *a right way*; The words of *the Text* ye see, seem rather to incline quite the other way. Indeed the very truth is, neither the *favour* or *disfavour* of men, neither their *approving* nor *opposing*, is any certain *mark* at all either of *a good* or of *a bad way*. Our *Solomon* hath delivered it positively (and we ought to believe him) Eccl. 9. that [a] *no man knoweth either love or hatred, by all that is before them.* It is an errour therefore of dangerous consequence, to think that * *the enmity of the wicked* is an *undoubted mark* either of *truth* or *goodness*. Not only for that it wanteth the warrant of *truth* to support it, (which is common to it with all other *errors*:) but for two other especial reasons besides. The one is, because through blind *self-love* we are apt to dote upon our *own opinions* more than we ought. How confidently do some men boast out their own [b] *private fansies* and unwarranted singularities, as if they were the *holy ways of God!* The other reason is, because through wretched *uncharitableness* we are apt to stretch the title of *the wicked* further than we ought. How freely do some men condemn all that *think* or *do* otherwise than themselves, but especially that any way *oppose* their courses, as if they were *the wicked of the World*, and *Persecutors of the godly!*

[a] Eccl 9. 1.
* *Non ex passione certa est justitia: sed ex justitia, passio gloriosa.* Aug. 1. cont. Epist. Parmem. c. ult.
[b] τοῦτο τὸ σεμνὸν ὄνομα [πίστεως sc.] ταῖς ἰδίαις αὐτῶν φιλονεικίαις παρασυρόμενον. Nazainz. Orat. 34.

34. For the avoiding of both which *mischiefs*, it is needful we should rightly both *understand* and *apply* all those places of Scripture which speak of that

Oppoſition, which is ſometimes made againſt *truth* and *goodneſs*. Which *oppoſition* the Holy Ghoſt in ſuch like places intended not to deliver as a *mark* of godlineſs; but rather to propoſe as an *Antidote* againſt worldly fears and diſcouragements: That if in *a way* which we know upon other and impregnable *evidences* to be certainly *right*, we meet with *oppoſition*; we ſhould not be diſmayed at it, as if ſome ſtrange thing had befallen us, ἀγαπητοὶ μὴ ξενίζεσθε, *Beloved* [a] 1 Pet. 4. 12. *think it not ſtrange*, ſaith St. *Peter* (concerning all ſuch *trials* as theſe are) *as if ſome ſtrange thing had hapned*: becauſe it is a thing that at any time may and ſometimes doth happen. But now to make ſuch *oppoſition* a κρίτηριον or *mark* whereby infallibly to judge of *our ways* whether they be right or no (as ſome out of the ſtrength of their *heat*, or *ignorance*, have done) is to abuſe *the holy Scriptures*, to pervert the meaning of *the Holy Ghoſt*, and to lead men into a maze of *uncertainty* and *error*. We had all of us need therefore to beware, that we do not like *our own ways* ſo much the better becauſe we have *enemies*: it is much ſafer for us to *ſuſpect* leſt there may be ſomething in us otherwiſe than ſhould be, for which the Lord ſuffereth us to *have Enemies*.

36. And now the God *of grace and peace* give us all grace to order *our wayes* ſo as may be *pleaſing in his ſight*: and grant to every one of us, Firſt, *perfect peace* with him, and in our own conſciences; and then ſuch a meaſure of *outward peace* both publick and private, with all our *enemies* round about us, as ſhall ſeem good in his ſight. And let *the peace of God* which paſſeth all underſtanding keep our *hearts and minds in the knowledge and love of him, and of his Son Jeſus Chriſt our Lord*: And let the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be upon us, and upon all them *that hear his word and keep it*, at this preſent time and for evermore. *Amen, Amen.*

AD

AD AULAM.

Sermon III.

NEWARK. 1633.

1 Pet. 2. 17.

Honour all men, Love the Brotherhood.

WHen the Apostles preached the Doctrine of *Christian Liberty*; a fit opportunity was ministred for *Satans Instruments* to work their feats upon the new-converted *Christians*, *false Teachers* on the one side, and *false Accusers* on the other. For taking advantage from the very name of *Liberty*, the Enemies of their *Souls* were ready [a] ἑτεροδιδασκαλεῖν, to *teach them* under that *pretence* to despise their *Governours*: and no less ready the enemies of their *Faith*, καταλαλεῖν, to *speak evil of them* under that *colour*, as persons *licentious* and ill-affected to *Government*. The Preventing of which, whether *abuses* or *misconstructions* of so wholsom *a doctrine*, caused the holy Apostles to touch so often, and to beat so much (as in their Writings they have done) upon the argument of *Christian subjection* and *obedience*: as a duty highly concerning all those upon whom *the Name of Christ* is called, both for their *Consciences*, and *Credits* sake, chearfully to perform. If there be in them at all any care, either to discharge a *good Conscience* before God, or to preserve their own and *the Gospels reputation* before men: they must endeavour both to do [c] *the will of the most wise God*, and to *put to silence the ignorance of foolish men*, by submitting [d] *to every humane Creature* that the Lord hath set over them *for his sake*.

1.

a — εἴ τις ἑτεροδιδασκαλεῖ. 1 Tim. 6. 1 — 3.
b — ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν. Hic vers. 12.
c — Vers. 15.
d — πάσῃ ἀνθρωπίνῃ κτίσει. — vers. 13.

2. This I conceive to be *the scope* of that part of the Chapter whence *the Text* is taken: which I now stand not with farther curiosity to *Analyze*. Suffice it us to know, that in this seventeenth verse St. *Peter* shutteth up his *general Exhortation* concerning *subjection to Superiours* in *four* short Precepts or *Aphorisms* of Christian life. [*Honour all men. Love the Brotherhood. Fear God. Honour the King.*] Which *four*, though considerable also *apart*, and as each hath a complete sence within it self: may yet not unfitly be ranged, and that agreeably (as I conceive) to the Apostles intendment, into *two combinations*. The

two

two former into one, as thus: *Honour all men*] but not all men alike: you must be ready to do all offices of *respect* and *love*, as occasion serveth to *every man*; but yet you are to remember that your *brethren in Christ* may claim a nearer and deeper interest in your *affections* (and so in *the exercise* of your charity too) than *they that are without* have any reason to do. *Honour all men*: but especially *love the Brotherhood.* The *two latter* also into one, thus: [a] *Fear God and the King*; where the *fear* of the one will consist with the *fear* of the other. But where they are *incompatible*, hold fast to *the fear of God* howsoever: but even in that case, where you may not *fear the King*, you must yet do him all *the honour* otherwise that may be. *Fear God*, yet *honour the King* too.

a Prov. 24. 21.

3. We shall now hold us to the *former Combination* only: consisting of these *two* Precepts, *Honour all men*, love *the Brotherhood.* In either of which we may observe; First, *the Duty*, what it is: and then how that duty is either *extended* or *limited* in regard of *the Object.* The duties are, *Honour* and *Love.* The duty of *Honour* in *the former* Precept: and that *extended* to every man. *Honour all men.* The duty of *Love* in *the latter* Precept: and that *limited* to the Brethren, *Love the Brotherhood.* Of which in their order: keeping the same method in both; even this, to consider first *Quid nominis*, then *Quid Juris*, and lastly *Quid facti.* The first, by opening *the Duty*, and *what* we are to do: The next, by enquiring into *the Obligation*, and *why* we are so to do: The last, by examining our *Performance*, and *whether* we do therein as we ought to do or no. And first of the former Precept, *Honour all men.*

a---*importat quandam testificationem de excellentia alicujus.* Aquin. 2. 2. qu. 103. 1.

4. *Honour* properly, is an acknowledgment or [a] *testification* of some *excellency* or other in *the person honoured*, by some reverence or observance answerable thereunto. Thus we *honour God* above all, as being transcendently *excellent*: and thus we *honour our Parents*, our *Princes*, our *betters*, or *superiours* in any kind. And thus the word is clearly used in *the last Precept* of the four in this verse, *Honour the King.* But so to take it in this *first Precept*, would be subject to sundry *difficulties* and *inconveniences*: this especially above the rest, that the Scripture should here bind us to an *impossible* thing. Impossible, I say, not only *ex hypothesi* and *by consequent*, in regard of the weakness and corruption of our nature; (for so is *every good duty impossible* to be performed by us *without the grace of God* preventing and assisting us:) but impossible *ex natura rei*, as implying a flat *contradiction* within it self. For *honouring* (in that notion) being *the preferring* of some before other some; we should be bound by this *Text* (were the word so to be understood) to *prefer every man* before every other man: which how it should be possible for us to do, is beyond the wit of man to imagine. For, to *prefer all*, is in truth to *prefer none*: and so the Apostles command to *honour all men*, shall be all one upon the point, as if he had directly forbidden us to *honour any man.* It is necessary therefore (for the avoiding of this *contradiction*, and sundry other *absurdities* which would follow thereupon, and I omit) to take the word *Honour* in this place, in a signification somewhat looser and larger than the former: so as to import all that *esteem* or *regard*, be it more or less, which (either in *justice* or *charity*) is due to any man in respect of his *place*, *person*, or *condition*; according to the *eminency*, *merit*, or *exigency* of any of them *respectively*: together with the willing performance of such *just* and *charitable offices* upon all emergent occasions, as in proportion to any of the said *respects* can be reasonably expected. In which sence, it is a possible thing for us to *honour*, not only *our Superiours*, that are *over us*, or *above us*; but *our Equals* too that are in the same rank with us: yea even *our inferiours* also, that are *below us*, or *under* us.

5. And in this *latitude* you shall find the word *Honour* sometimes used in the Scriptures: though not so frequently as in the proper signification. You have one example of it, in the seventh verse of the next Chapter: where St. *Peter* enjoyneth

enjoyneth husbands to *give honour to the Wife as to the weaker veſſel.* It was far from his meaning doubtleſs, that *the husband* ſhould *honour* the wife with the *honour properly* ſo called, that of *Reverence* or *Subjection*: For that were to *invert* the right order of things, and to *pervert* Gods Ordinance; who hath given *man* the preeminence, and commanded [a] *the woman to be in ſubjection.* The woman therefore may not by any means [b] αὐθεντεῖν ἀνδρὸς, *uſurp authority over the man*: but it is her duty to [c] *reverence her husband*, and ſhe muſt *ſee that ſhe* do it. His meaning clearly is, that *the husband* ſhould cheriſh *the wife*, as one that (*though* in ſome degree of *inferiority*,) is yet his *yoke-fellow*; bearing with *the weakneſſes*, whether of her *Sex* or *Perſon*, framing to her *diſpoſition*, and yielding to her *deſires* as far as *reaſon* and *wiſdom* will allow. "Being her *head*, "he muſt not make himſelf her *ſlave*, by giving her *the honour* of dutiful obſer- "vance and *obedience*: and yet, being his *Companion*, he may not make her "his *drudge*, by denying her *the honour* of a tender reſpect, and loving *condeſcenſion.* Which kind of *honour* is in ſome *meaſure*, and according to their different *proportions*, due alſo to be given by [d] *Parents* to their *Children*, and by the greateſt *Maſters* to the meaneſt of their *Servants.*

a 1 Cor. 14. 34.
b 1 Tim. 2. 11, 12.
c ἵνα φοβῆται. Eph. 5. 33.

d *Me habere honorem ejus ingenio dicet*, Pater Plautinus in Aſinar. Act 1. Sc. 1. 1 Tim 5. 3.

6. We have another example of the like uſe of the word, 1 *Tim.* 5. where St. *Paul* biddeth *Timothy honour widows that are widows indeed. Timothy* was a man of eminent rank in the Church of God, a *Biſhop*; and that of no mean See, but of *Epheſus*, a famous City, and the chief Metropolis of *Aſia*: and *the Widows* he there ſpeaketh of, were [b] *poor old women*, ſuch as in thoſe times for *the mean ſervices* they were to perform to *the Saints*, were called alſo *Diaconiſſæ*, and were therefore to be maintained out of the contributions of *the Church*, and the Common Stock. *The parties* being of ſuch wide diſtance, it had been moſt *unſeemly* for him *to have given* to them; but extreme and moſt ridiculous *arrogancy* in them *to have expected* from him, any *honour properly* ſo called; *honour* of reverence and ſubjection. But *the honour* he was to give them, was ſuch as was meet for *perſons* of that quality, eſpecially in relation to their *maintenance*: that in the execution of his *Paſtoral charge*, amongſt his other cares, he ſhould take care that thoſe *widows* ſhould be *provided for* in fitting ſort; that ſo in *the Province of Epheſus* there might be no cauſe of ſuch complaint, as had formerly been by *the Grecians* at *Jeruſalem* Acts 6. that *their widows were neglected in the daily miniſtration.*

b *Hoc omne præceptum de bis eſt viduis, quæ Eccleſiæ paſcuntur eleemoſynis.* Hieron. adver. Jovinian. lib.

c Act. 6. 1.

7. In like manner we are to underſtand the word *Honour* here in *the Text*: in ſuch a notion as may include (together with the *Honour properly* ſo called, and due to *Superiours* only) all thoſe fitting *reſpects* which are to be given to *Equals* and *Inferiours* alſo; which is a kind of *Honour* too, but more *improperly* ſo called. And then it falleth in, all one with that of St. *Paul. Rom.* 13. [*Render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.*] As if he had ſaid, I would not any of you ſhould *be behind* with any man in any thing: but if you *owe* him any *duty*, perform it to the full. If any *honour* or *reſpect* in whatſoever *kind* or *degree* belong to him, account it as *due debt*; and let him have it, to the utmoſt of what can with *juſtice* or in *equity* be demanded. So that we then fulfil this Precept of our Apoſtle, when we are careful to our utmoſt *power* and beſt *underſtanding*, to reſpect every man (whether *Superiour Equal* or *Inferiour* (*ſecundùm gradum & meritum*: according to his *place* and *deſert*. For thoſe *two* are as it were *the Standards*, whereby to meaſure out to every man his proportion of *Honour* in this kind: That is to ſay, every man is to be *honoured* and reſpected, according to *the dignity of his place*, whatſoever his deſerts are; and according to *the merit of his perſon*, whatſoever his *place* and condition be.

Rom. 13. 7.

8. It would be a tedious, indeed rather an endleſs task (and therefore I undertake it not,) to drive *the general* into its *particulars*: and to ſhew what

peculiar

peculiar honours and reſpects are due to *all eſtates* of men, conſidered in their ſeveral *ranks* and mutual *relations*. It muſt be *the care* of every godly wiſe man to inform himſelf the beſt he can for that matter, ſo far as may concern *himſelf*, and thoſe whom he may have occaſion to *converſe* withal: and it muſt be his *reſolution* to give *honour* to *every man* accordingly; that is to ſay, neither *more* or *leſs*, but as near as he can underſtand (within *a convenient latitude*) that which is juſtly his *due*. Yet let him take this withal, that where the caſe is *doubtful*, it is the ſafeſt courſe (leſt *ſelf-love* ſhould incline him to be *partial*) to pinch rather on *his own* part, than on *his Neighbours*, eſpecially if his *Superiour*; That is to ſay, rather to *forgo* a good part of that *honour*, which he may think is due to *himſelf*, if he be not very ſure of it, than to *keep back* any ſmall part of that *honour*, which (for any good aſſurance he hath to the contrary) may fall due to *his neighbour*. Agreeably to the other Apoſtles advice, *Rom.* 12. that (not *in taking*, but) [a] *in giving honour* we ſhould *go one before another*.

a Rom. 12. 10.

9. Now we ſee, in *the meaning* of the words, both *what duty* we are to perform, and *to whom*. The Duty, *Honour*; and that *to all men*: and all this but *Quid nominis*. It may next be demanded, *Quid Juris*: upon what tye we ſtand thus bound to *Honour all men*? I anſwer *Funiculus triplex*. There lieth a *three-fold tye* upon us for the performance of this Duty: to wit, of *Juſtice*, of *Equity*, of *Religion*. A tye of *Juſtice* firſt: whoſe moſt proper and immediate office it is, *ſuum cuique*; to give to every one that which of right appertaineth to him. Τὸ οἰκεῖον ἀπονέμειν, is *Ariſtotles* Phraſe: but St. *Pauls* is far beyond it, in the fore-cited *Rom.* 13. *Render to all their dues*, (So we tranſlate it; but the word is) τὰς ὀφειλὰς which imports more than τὸ οἰκεῖον. It ſignifieth *Debts*: accordingly whereunto he ſaith in the next verſe there, purſuing his Metaphor, *Owe nothing to any man*. We do not account it *diſcourteſie*, but *diſhoneſty*, in any man that is able, not to pay *debts*. *With-hold not good from them to whom it is due*, ſaith *Solomon*, *Prov.* 3. Whoſoever with-holdeth a *debt* or a due from another doth an *unjuſt act*; and is next akin to *a thief*: and, as a *thief*, is bound to *reſtitution*. The other word in the ſame place inforceth as much ἀπόδοτε ὃν, which is more than *Ariſtotles* ἀπονέμειν. the very ſame word that is uſed, where *Zacheus* promiſed fourfold *reſtitution*, ἀποδίδωμι τετραπλοῦν, *Luke* 19. Render or reſtore.

Rom. 13. 7.

——8.

Prov. 3. 27.

Luk. 19. 8.

10. It is a thing not unworthy the obſerving, that all thoſe words which uſually ſignifie *Honour* in the three learned Languages, do either *primarily ſignifie*, or elſe *are derived* from ſuch words as do *withal ſignifie*, either a *Price* or a *Weight*. Now by the rules of *Commutative Juſtice*, *the price* of every Commodity ought to be according to the *true worth* of it. And things payable by *weight* are by *Law* and *Cuſtom* then only current, when they have their due and *full weight*, and that uſually with ſome draught *over*, rather than *under*. Even ſo it is a righteous thing with us, to make a *juſt eſtimate* of every mans *worth*, and to ſet *a right valuation* upon him, ſo near as we can, reſpectively to the quality of his *Place* and his *Perſonal* deſert; and to allow him his full proportion of *Honour* accordingly: neither *under-rating* him in our *thoughts*, nor *ſetting lighter* by him than we ſhould do, in our *carriage* and *converſation* towards him. A *falſe weight is abominable*; and ſo is every one that tradeth with it: and certainly that man maketh uſe of a *falſe beam*, that *ſetteth light* by his brother (or perhaps *ſetteth him at nought*) whom he ought to *honour*. The queſtion is put on ſharply by the Apoſtle, *Rom.* 14. *Why doeſt thou ſet at nought thy brother?* As who ſhould ſay, With what *face*, with what *conſcience* canſt thou do it? He that *defalketh* any thing of that *juſt honour* which he ought to allow his brother, (let his pretence be what it can be) how is he not guilty of the ſin of *Ananias* and *Saphira*, even according to the Letter, *Act.* 5. (νοσφίσασθαι ἀπὸ τῆς τιμῆς, being the Phraſe there) in *keeping back*, as they did, *part of the full price*, when they ſhould have laid it down *all*. Thus we are tied in *Juſtice* to honour all men.

בכיר
τιμὴ.
Honos

Prov. 11. 1.

Rom. 14. 10.

Act. 5. 3.

11. The

11. The next tie is that of *Equity*: where the Rule is, *Quod tibi fieri non vis* —— A Rule which *Severus*, a wiſe Emperor, magnified exceedingly: *Lampridius* ſaith, that he learnt it of the *Chriſtians*. And it may very well be ſo: for *Chriſt* himſelf commended it to his Diſciples as a *perfect breviate* of the whole Law. *Whatſoever ye would that men ſhould do unto you, do ye even ſo to them, for this is the Law and the Prophets.* He meaneth, ſo far as concerneth our dealings and tranſactions with men. A *ſhort leſſon*, but of a large comprehenſion: all one (in the meaning and reſult) with that νόμος βασιλικὸς, as St. *James* calleth it, that *Royal Law*, which comprehendeth in it the whole *Second Table* of the Law, with all the ſeveral *offices* reducible to each *Commandment* therein; *Thou ſhalt love thy neighbour as thy ſelf.* If we would but once perfectly learn this one Leſſon, and ſoundly follow it, *(Do as we would be done to)* ſailing always by that *Compaſs*, and framing all our actions by that *Rule*; we ſhould not need any other *Law* for the guiding of our *conſciences*, or other *direction* for the ordering of our *Converſations*, in reſpect of our carriage towards others. But there is a baſe wretched *pride* in us, that diſordereth all both *within* and *without*; and will not ſuffer us to be (I ſay not *juſt*, but even) ſo much as *reaſonable*. Like ſome *broken Merchants*, that drive their *Creditors* to low Compoſitions for *great Sums*, but call hard upon their poor *Neighbours* for *petty Reckonings* that ſtand uncroſt in the Book: or the *Evil Servant* in the Parable, *Mat.* 18. who having craved his Maſters *forbearance* for a very vaſt Sum, went preſently and *ſhook his fellow-ſervant by the throat* for a trifle: or as young *prodigal heirs*, that are ready to *borrow* of every man that will lend them, but never take any care to pay ſcores; ſo are many of us.

Lamprid. in Severo.

Mat. 7. 12.

Jam. 2. 8.

Mat. 18. 24. —28.

——*Nulla retroſum.* Horat. 1. Epiſt. 1.

We care not how *much honour cometh* to our ſelves *from others*, how *little goeth* from our ſelves *to others*. Nay you ſhall obſerve it, (and the reaſon of it is *manifeſt*; for the ſame *pride* that maketh men *over-prize* themſelves, maketh them alſo *undervalue* their brethren:) you ſhall obſerve it, I ſay, that thoſe very men that ſtand moſt upon the terms of *betterneſs*, and look for *moſt reſpect* from thoſe that are *below* them, are ever the ſlackeſt in giving to thoſe that are *above* them their due *honour*. Who ſo forward (generally) to *ſet bounds*, and to give Law to *the higher Powers*, as thoſe very men, that exerciſe the moſt unbounded and *unlimited tyranny*, among their *poor neighbours* and underlings, crowing over them without all mercy, and beyond all *reaſon?* I forbid no man to maintain *the rights*, and to preſerve *the dignity* that belongeth either to his *Place or Perſon*: rather I hold him much too blame, if he do not by all fair and juſtifiable means endeavour ſo to do. For *qui ſibi nequam, cui bonus?* He that is retchleſs of *his own honour*, there is no great fear that he will be over careful of doing *his neighbour* right in giving him his. Let every man therefore, in Gods name, take to himſelf that portion of *honour* and *reſpect* that is due to him: and good luck may he have with his *honour*. Provided always, that he be withal ſure of theſe *two things*: Firſt, that he *take no more* than his *due*; for this is but *juſt*: and then, that he be as willing to *give*, as to *take*; for that is but *equal*. He that doth otherwiſe, is *partial* and unreaſonable. And thus we are tied in *Equity* to honour all men.

12. There is yet a *third tie*; that of *Religion*: in reſpect of that *Image of God*, which is to be found in man. All *honour* is in regard of ſome [a] *excellency* or other: and there is in man no *excellency* at all, of and from himſelf; but all *the excellency* that is in him, is ſuch only as God hath been pleaſed to put upon him. So as thoſe characters and impreſſions of *excellency*, which God hath ſtamped upon man, as ſome *image* of himſelf; is the true foundation of

[a] *Habet juſtam venerationem quicquid excellit.* Cic. 1. de Nat. Deor.

all that *honour* that can any way belong unto him. And that *excellency* is two-fold: *Natural*, and *Perſonal*. The *Natural excellency* is that, whereby Man excelleth other creatures: the *Perſonal* that, whereby *one man* excelleth another.

13. Of the *Natural* firſt: which ariſeth from *the Image of God* ſtamped upon *man* in his Creation. And this *excellency*, being it was put upon the *whole ſpecies* of mankind, is therefore to be found in *all men*; and that *alike*: ſo as in this reſpect, all men are *honourable*, and all *alike honourable*. Thou that comparing thy ſelf with thy poorer Brother, thinkeſt thy ſelf *the better man*, and ſo deſpiſeſt him: compare thy ſelf and him another while *in puris naturalibus*, and thou ſhalt find no difference. Take him as a *man*, he is every way *as good a man* as thou: thou carrieſt *a body* about thee, no leſs *mortal* than his; he harboureth *a ſoul* within him, no leſs *immortal* than thine: And where is the difference? Well then, here is the firſt *honour* we owe to *all men*, even as they are *men*, and that without all either *exception* (none to be *excluded*) or *differences* (none to be *preferred*) viz. this, that we *deſpiſe no man*, but that as much as lieth in us we preſerve *the being*, and advance *the well-being* of every man: and that becauſe of *Gods Image* ſet upon him. As when a piece of *baſe metal* is coyned with *the Kings Stamp*, and made current by his *Edict*; no man may thenceforth preſume either to *refuſe* it in pay, or to *abate* the value of it: So God having ſtamped his own *Image* upon *every man*, and withal ſignified his bleſſed pleaſure how *precious* he would have him to be in our eyes and eſteem (according as you ſhall find the tenour of the *Edict* in Gen. 9. *At the hand of every mans brother will I require the life of man*; with the reaſon of *the Edict* alſo annexed, *for in the Image of God made he man*:) we muſt look to anſwer it as an high contempt of that Sacred Majeſty, if we ſet any man *at nought*, or make leſs account of him than God would have us. The contumelious uſage of *the Image*, is in common conſtruction ever underſtood as a diſhonour meant to *the Prototype*: upon which conſideration it was, that the *Romans*, when they meant to ſet a mark of *publick diſgrace* or diſhonour upon any eminent perſon, did manifeſt their ſuch intention, by *throwing down, breaking, trampling upon*, or doing ſome other like *diſgrace unto their Statues or Pictures*. And *Solomon* in ſundry places interpreteth all acts of *oppreſſing*, *mocking*, or otherwiſe *deſpiſing our neighbours*, not without a ſtrong *reflection* upon God himſelf; as tending to the contempt and *diſhonour* of him *their Maker*.

Gen. 9. 3.

Prov. 14. 31. —17. 5.

14. Beſides this *Natural*, God hath put upon a man a *Perſonal Excellency*: which is an effect of his *Providence* in the *Government* of the World, as the former was of his *Power* in the *Creation* of it. And here firſt beginneth *the difference* that is between one man and another. That Saying, *Homo homini quantum præſtat*, hath no place till you come to this. And that in regard of Gods *free diſtribution* of ſeveral *gifts*, and *offices*, and *callings* to ſeveral men, with admirable *variety*, and with no leſs admirable *wiſdom*. *Alius ſic, Alius vero ſic*: Even as *the members* of the *natural body*, beſides *life* (which is common to them all) have alſo their ſeveral *abilities*, *functions* and *operations*, with much different variety each from other. And as *the members* according to thoſe differences are *differently honoured* (one kind of honour belonging to the *head*, another to the *hand*, another to the *feet*, and ſo to the reſt, according as they are ſome more, ſome *leſs honourable*:) ſo in the World men receive *different honours* according to their *different capacities*; the *King* in one kind, the *Prieſt* in another, the *Souldier*, the *Husbandman*, the *Artificer*, and ſo all the reſt in other kinds. It is an obſervation of ſome Divines, that there is ſome *Image of God* (though I think it were better to call it *Veſtigium* or *Umbra*, than *Imago*, *a Shadow* rather than *Image*;) ſome weak repreſentation and dark reſemblance (they mean) in *Kings* of his abſolute *Soveraignty*, in *Judges* and Magiſtrates of his *Juſtice*, in *Prieſts* of his *Holineſs*, in *Old men* of his *Eternity*, in *Parents* of his *Cauſality*,

1 Cor. 7. 7.

1 Cor. 12. 23.

in

in *Counſellours* of his *Wiſdom*, in *Learned men* of his *Knowledg*, in *Artificers*, and *Labourers* of his operative *Power*, &c. A conceit, to my underſtanding, neither ſo *light* as to be rejected for a *meer fancy*; neither yet ſo *ſolid*, as to build a firm concluſion upon, to ſatisfie either *judgment* or *conſcience*. But whether that conceit *ſtand* or *fall*; certain it is howſoever, that it is *Gods ſtamp* alone that ſetteth a value upon all humane *Excellency*, whether *Natural* or *Perſonal*, and thereby rendreth it *honourable*. For whether we conſider mens *Perſonal Excellencies*, *quoad ſtatum & gradum*, according to their different *particular places*, callings and conditions; or *quoad meritum*, according to their different *particular graces*, abilities and qualifications: ſtill they have their riſe meerly from Gods gracious *diſtributions*; who hath put them into thoſe *places* by his all-ruling *providence*, and imparted thoſe *graces* to them by his powerful *diſpenſation*. Sith therefore not the meaneſt man in the World but hath received from God ſome *Perſonal Excellency* in ſome *kind* or other, and in ſome *degree* or other, whereby he may become ſome way or other uſeful and ſerviceable to *humane ſociety* "(ſome very few excepted, as infants, *natural fools*, and *diſtracted perſons*; " whoſe *perſonal defects* yet are by way of *meditation* and *reflexion* uſeful to o- " thers, and ſo they not to be *deſpiſed*, but as *leſs honourable members* to be there- 1 Cor. 12. 23. " fore rather the more *carefully* and *tenderly* reſpected) there ought to be therefore given to every man, even the very meaneſt, ſome *kind* and *degree* of reſpect and *honour*, proportionable to that *excellency*. And thus in regard of *the Image of God* ſhining both in their *nature* and *perſons*, we are tied in *Religion*, to honour all men.

15. We have ſeen hitherto both the *Duty*, and the *Obligation* of it; *Quid nominis*, and *Quid juris*: *What* we are to perform, and *Why*? We come now to the *Quid facti*, to examine a little *how* it is *performed* among us. Slackly and untowardly enough no doubt, (as to the generality:) as all other duties are. Are there not ſome *firſt*, who are ſo far from *honouring all men*, as the Text requireth, that (*themſelves* only excepted) they *honour no man* at all: at leaſt not as they ought to do? No, not their known *Superiours*? But how much leſs then their *Equals* or *Inferiours*? *Deſpiſing Government* in their *hearts*, and *ſpeaking* 2 Pet. 2. 10. *evil of Dignities* with their *mouths*, and *kicking* againſt Authority with their *heels*. No matter what ſhews and profeſſions men make of I know not what reſpect and obſervance; (They honour the *King* and the *Church*, and are in charity with *all the World*: it were pity they ſhould live elſe.) But *quid verba audiam, facta cum videam*? Let *proteſtations* go, and look into the *practice*. How do they honour *the Magiſtrate*, that *decline*, as much as they can, all needful *ſervices* for his *ſupport*; and *repine* at what they cannot avoid? Or how *the Miniſter*, that grudge him the portion, which if not by *the Ordinance of God* (for that they think will bear a diſpute) yet without all contradiction is ſettled upon him [a] by *the ſame* (and therefore by as *ſtrong a) title* as they hold their own *in-* [a] *Per legis & conſuetudines Angliæ.* *heritances* by, and are ever ſtudying to find out new devices and quillets to put him beſide it? Or how their *Equals*, that, to get aloft, depreſs their brethren by *odious compariſons*, or (which is worſe) diſparage them by *falſe ſuggeſtions*? Or how their *Inferiours*, that trample them under their feet, as they do *the clay in the ſtreets*; and uſe them with leſs regard many times than they do *the dogs* that feed under their Tables; as the rich Glutton did *poor Lazarus*. Luke 16.

16. There are others *ſecondly*, that may perhaps be perſwaded to yield ſome honour to *their betters*; (that may be but reaſon:) but that they ſhould be bound to *honour* thoſe that are *not ſo good men* as themſelves, or at the moſt *but ſuch like* as themſelves are, they ſee no great reaſon for that. But there is no remedy: St, *Peter* here telleth them, that muſt be done too. He that ſaith, *Honour all men*, excludeth none; no, not the loweſt and meaneſt. *Take heed that ye* Mat. 18. 10. *deſpiſe not one of theſe little ones*, (Mat. 18.) there is a kind of *honour* (it ſeemeth)

due to the *little ones*; and they may not be *deſpiſed*. *The poor mans wiſdom is*
Eccleſ. 9. 16. *deſpiſed*, ſaith the Preacher, *Eccleſ.* 9. He ſaith it is ſo; and ſo it is but too often,
Pſal. 123. 4. through the pride of the great and wealthy, (as it is ſaid in the Pſalm, *Our ſoul is filled with the ſcornful reproof of the wealthy, and with the deſpitefulneſs of the proud:*) But he doth not ſay, it ſhould be ſo. *Job*'s carriage was otherwiſe, in
Job 31. 13. ſo far that he diſavoweth it, and proteſteth againſt it utterly [*If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me*, &c.] He would afford the meaneſt *ſervants* he had, *the honour* to *debate* the matter with them; and if there were *reaſon* on their ſide to *allow* it, the *greateſt Subject* in the land need not think it any diſparagement to him to give a juſt reſpect to a very *mean perſon*: if he will but remember, that it is the duty even of the *King* himſelf, to vouchſafe that *honour* to the pooreſt *begger* within his Realm as to *protect* him from violence, and to require an account of his *blood*, though it ſhould be ſpilt by the hand of *a Lord*.

17. And yet behold a greater than *Job*, (although, I take it, he was a *King*
Phil. 2. 5, &c. too within his own Territories) a greater than any of *the great Kings* of the earth, ready to teach us this duty by his *example*; even our Lord *Jeſus Chriſt*: and *the ſame mind* ſhould be in us, that was in him. And what was that? He was pleaſed ſo far *to honour* us, (baſe, ſinful, unworthy creatures as we were) as for our ſakes to *lay aſide* his own greatneſs, *emptying* and diveſting himſelf of *glory* and *Majeſty*, making himſelf *of no reputation*, and taking upon him *the form of a Servant*. Ill do they follow either his *Example*, or his Apoſtles *Doctrine* here,
Rom. 12. 16. who think themſelves too good to *condeſcend to men of low eſtate*, by doing them any office of ſervice or reſpect, though they *need* it never ſo much, *crave* it never ſo oft, *deſerve* it never ſo well. And they, who look another way in the day of their brothers diſtreſs; as the *Prieſt* and *Levite* paſſed by *the wounded man* in
Luke 10. the Parable, without regard: And (not to multiply particulars) all they, who having *power* and *opportunity* thereunto, neglect either to *reward* thoſe that have *worth* in them, according to their *merit*; or to *protect* thoſe that are *wronged*, according to their *innocency*; or to *relieve* thoſe that are in *want*, according to their *neceſſity*.

18. There are a *third* ſort that corrupt a *good Text* with an *ill gloſs*, by putting in *a conditional limitation*: like the bodging in of *a courſe ſhred* into *a fine garment*; as thus. The *Magiſtrate* ſhall have his *Tribute*, the *Miniſter* his *Tythe*, and ſo every other man his *due honour*: if ſo be he carry himſelf *worthily*, and as he ought to do in his place, and ſo as to *deſerve it*. In good time! But I pray you then *firſt (to argue the caſe* a little with thee, whoever thou art that thus gloſſeſt) Who muſt *judge* of his carriage, and whether he *deſerve* ſuch *honour*, yea, or no? Why, that thou hopeſt thou art well enough able to do thy ſelf. Sure we cannot but expect *good juſtice*, where he that is *a party* will allow no other to be *judge* but himſelf. Where *the Debtor* muſt arbitrate what is due to *the Creditor*, things are like to come to a fair *reckoning*.

19. But *ſecondly*, how dar'ſt thou *diſtinguiſh* where *the Law* diſtinguiſhes not? Where God *commandeth*, he looketh to be anſwered with *Obedience*: and doſt thou think to come off with *ſubtilties* and *diſtinctions*? The Precept here in *the Text* is plain and peremptory; admitteth no *Equivocation*, *Exception*, or *Reſervation*; ſuggeſteth nothing that ſhould make it reaſonable to reſtrain *the Univerſality* expreſſed therein by any ſuch *limitation*: and therefore will not endure to be eluded with any *forced Gloſs*.

20. Leaſt of all *thirdly*, with ſuch a *Gloſs*, as the Apoſtle hath already precluded by his own *comment*, in the next verſe: where he biddeth *ſervants* to be ſubject to their *Maſters*, not only to *the good and gentle*, but to *the froward* alſo, and ſuch as would be ready to *buffet them* when they had done no fault. Such *Maſters* ſure could challenge no great *honour* from their ſervants *titulo meriti*,

meriti, and as by way of *desert*: But yet there belonged to them *jure dominii*, and by vertue of their *Mastership*, the honour of *Obedience* and *Subjection*. Which *honour*, due unto them by that *right*, they had a *good title* to: and it might not be detained from them either *in part* or *in whole*, by cavilling at their *desert*.

21. But tell me *fourthly* in good earnest, dost thou believe that another mans *neglect* of his *duty* can discharge thee from the *obligation* of thine?

——*dic Quintiliane colorem.*

Canst thou produce any publick *Law*, or private *Contract*, or sound *Reason*, whereon to *ground*; or but handsom *colour*, wherewith to *varnish* such an imagination? *Fac quod tuum est*; do thou *thy part* therefore, and *honour* him according to *his place* howsoever. He shall *answer*, and not thou, for his *unworthiness*, if he *deserve* it not: but thou alone shalt *answer* for the *neglect* of thine own duty, if thou *performest* it not.

22. Lastly, *ex ore tuo*. When thou sayest, thou wilt *honour* him according to his *place*, if he *deserve* it; dost thou not observe that thou art still *unjust* by thy own confession? For where *place* and *merit* concur, there is a *double honour* due: (*The Elders that rule well are worthy of double honour*, 1 *Tim.* 5.) There is one honour due to the *place*, and another to *merit*. He that is [a] in *the place*, though without *desert*, is yet worthy of a *single honour* for his *Place* sake: and justice requireth he should have it. But if he *deserve well* in his place, by rightly discharging his *duty* therein, he is then worthy of *a double honour*; and justice requireth he should have that too. Consider now how *unjust* thou art. If he *deserve well*, sayst thou, he shall have *the honour due to his place*; otherwise not. Thou mightest as well say in plain terms: If he be worthy of *double honour*, I can be content to afford *the single*; otherwise he must be content to go without any. Now what *justice*, what *conscience* in this dealing, where *two parts* are due, to allow but *one*; and where one is due, to allow just *none*?

1 Tim. 5. 17.

[a] ἕως δ' ἂν τὴν προεδρίαν ἔχωμεν, ἔχωμεν καὶ τὴν ἀξίαν, εἰ καὶ ἀνάξιοί ἐσμεν. Chrysost. in Coloss. serm. 3. —οὐχὶ ὁ δεῖνα, ἀλλ' ὁ ἐπίσκοπος. Ibid.

23. But I proceed no farther in this argument; having purposely *omitted* sundry things that occurred to my meditations herein, and *contracted* the rest, that I might have time to speak something to the *later Precept* also. *Love the Brotherhood.* To which I now pass, hoping to dispatch it with convenient brevity: observing the same method, as before, *Quid nominis*, *Quid juris*, *Quid facti*; *What* we are to do; and *Why*; and *How* we perform it.

24. *First* then for the *meaning* of the words, we must know, that as *Adam* and *Christ* are [a] *the two roots* of mankind; *Adam* as in a state of *Nature*, and *Christ* as in a state of *Grace*: so there is [b] a *twofold Brotherhood* amongst men, correspondent thereunto. First, *a Brotherhood of Nature*, by propagation from the loins of *Adam* as we are *men*: and secondly a *Brotherhood of Grace*, by profession of the faith of *Christ*, as we are *Christian men*. As *men*, we are [c] members of that great body, the *World*; and so all men that live within the compass of *the World* are *Brethren*, by a more general *communion of Nature*. As *Christians* we are members of that Mystical Body, *the Church*: and so all Christian men that live within the compass of the *Church* are *Brethren*, by a more peculiar *Communion of Faith*. And as *the Moral Law* bindeth us to love *all men* as our *Brethren*, and partakers with us of the same *common Nature* in *Adam*: so the *Evangelical Law* bindeth to love *all Christians* as our *Brethren*, and partakers with us of the same *common faith* in *Christ*.

[a] *Totum genus humanum quodammodo sunt homines duo, &c.* Prosper. sentent. c. 290.

[b] -ὥστε ἀδελφὴ ἡ φύσις ἡ κατὰ σάρκα· ἀδελφὴ ἡ γένεσις ἡ κατὰ πνεῦμα. τὸ αὐτό σοι αἷμα φορὴ ἀπὸ τοῦ πρώτου ἀνθρώπου, τὴν αὐτήν σοι χάριν ἔλαβε παρὰ τοῦ δεσπότου. Basil. homil. in Laicis.

[c] *Membra sumus corporis magni: Natura nos cognatos edidit.* Senec. Epist. 95.

25. In which latter notion the word *Brother* is most usually taken in the Apostolical Writings: to signifie *a Professor* of the *Christian Faith* and Religion, in opposition to *Heathen men* and *Unbelievers*. The name of *Christian*, though of commonest use and longest continuance, was yet but of *a later date*; taken up first

Acts 11. 26. first at *Antioch*, as we find *Acts* 11. whereas *Believers* were before usually called *Disciples*; and no less usually, both before and since, *Brethren*. You shall read very often in the *Acts*, and *Epistles* of the holy Apostles, How *the Brethren* assembled together to hear *the Gospel* preached, to receive *the Sacrament*, and to consult about the affairs of *the Church*. How *the Apostles*, as they went from place to place, to *plant* and *water* the Churches in their progress every where
Acts 15. 36. visited *the Brethren*: at their first coming to any place, saluting the *Brethren*;
——21. 7. during their abode there, confirming the *Brethren*; at their departure thence,
——15. 32. taking leave of *the Brethren*. How *Collections* were made for relief of *the Bre-*
——18. 18. *thren*; and those sent into *Judea* from other parts by the hands of *the Brethren*,
——11. 29. &c. St. *Paul* opposeth *the Brethren*, to them that *are without*; and so includeth
2 Cor. 8. 18. ——23. all that *are within* the Church. *What have I to do to judg them that are without?*
1 Cor. 8. 12. 1 *Cor.* 5. As if he had said, Christ sent me an Apostle and Minister of *the Churches*; and therefore I meddle not but with those that are within *the Pale of the Church*: as for those *that are without*, if any of them will be filthy *let him be filthy still*, I have nothing to do to meddle with them. But saith he, if any man that is within the Christian Church, *any man that is called a Brother*, be a *Fornicator*, or *Drunkard*, or *Rayler*, or otherwise stain his holy *Profession* by scandalous *living*; I know how to deal with him: let *the Censures of the Church* be laid upon him, let him be cast out of the Assemblies of *the Brethren*, that he may be thereby brought to *shame* and *repentance*.

26. So then, *Brethren* (in the Apostolical use of the word) are *Christians*: and *the Brotherhood* the whole Society of *Christian* men, the *systeme* and *body* of the whole *visible Church* of Christ. I say the *visible Church*: because there is indeed another *Brotherhood* more excellent than this whereof we now speak, consisting of such only as shall undoubtedly inherit salvation; called by some of the Ancients, *the Church of Gods Elect*, and by some later Writers, *The invisible Church*. And truly this *Brotherhood* would (under God) deserve the highest room in our *affections*; could we with any certainty *discern* who were of it,
2 Tim. 2. 19. and who not. But because *the Fan* is not in our hand, to winnow *the chaff* from *the wheat*, (*Dominus novit*) The Lord only *knoweth who are his*, by those secret Characters of *Grace* and *Perseverance*, which no eye of man is able to *discern* in another, (nor perhaps in himself *infallibly*:) we are therefore for the discharge of our duty to look at *the Brotherhood* so far as it is *discernable* to us by the plain and legible Characters of *Baptism* and outward *Profession*. So that whosoever abideth *in arcâ Domini*, and liveth in the Communion of *the visible Church*, being baptized into *Christ*, and professing the Name of *Christ*: (let him prove as it falleth out, *chaff*, or *light corn*, or *wheat*, when the Lord shall come with his Fan *to purge his floor*:) yet in the mean time so long as he lieth in *the heap* and upon the *floor*, we must own him for a *Christian*, and take him as one of *the Brotherhood*, and as such an one *love* him. For so is the Duty here, *Love the Brotherhood*.

27. To make *Love* compleat, *Two things* are required: according to *Aristotle*'s description of it, βέλεσθαί τινι, &c. *Affectus cordis*, and *Effectus operis*. The *inward affection* of the heart, in *wishing* to him we love *all good*: and the *outward manifestation* of that affection by our *deed*, as occasion is offered, in being ready to our power to *do* him *any good*. The *heart* is the root and seat of all *true love*; and there we must begin, or else all we do is but lost. If we do never so many serviceable *offices* to our *brethren*, out of any *by-end* or sinister respect; although they may possibly be very *useful*, and so very *acceptable* to them; yet if our *heart* be not towards them, if there be not a sincere *affection* within, it cannot be truly called *Love*. That *Love* that will abide the test, and answer the *Duty* required in *the Text*, must be such as the Apostles have in several passages described it: φιλαδελφία ἀνυπόκριτος, *unfained love of the brethren*,

1 Pet. 1.

1 Pet. 1. *Love out of a pure heart*, 1 Tim. 1. *Love without diſſimulation*, Rom. 12. 1 Pet. 1. 22. 1 Tim. 1. 5. Rom. 12. 9.

28. Of which *inward affection* the *outward deed* is the beſt diſcoverer: and therefore that muſt come on too, to make *the love* perfect. As *Jehu ſaid* to *Jonadab, Is thy heart right? If it be, then give me thy hand.* "As in the exerciſes of our *devotion* towards God, ſo in the exerciſes of our *charity* towards men; *heart* and *hand* ſhould go together. *Probatio dilectionis, exhibitio eſt operis.* *Good works* are the beſt *demonſtrations*, as of true *Faith*, ſo of true *Love*. Where there is *life* and *heat*, there will be *action*. There is no *life* then in that *Faith*, (St. *James* calleth it plainly a *dead Faith*, *Jam.* 2.) nor *heat* in that *Love*, (according to that expreſſion, *Mat.* 24. *The love of many ſhall wax cold:*) that doth not put forth it ſelf in the *works* of righteouſneſs and *mercy*. He then loveth not the *Brotherhood* indeed, whatſoever he *pretend*, or at leaſt not in ſo gracious a meaſure as he ſhould endeavour after; that doth not take every fit opportunity of *doing good* either to the *ſouls*, or *bodies*, or *credits*, or *eſtates* of his Brethren; that is not willing to do them all poſſible *Services*, according to the urgency of their *occaſions*, and the juſt exigence of *circumſtances*, with his *countenance*, with his *advice*, with his *pains*, with his *purſe*, yea, and (if need be) with his very *life* too. This is the *Non ultra*: farther than this we cannot go in the expreſſing of our love; *(Greater love than this hath no man, that a man lay down his life for his friend:)* and thus far we muſt go if God call us to it. So far went *Chriſt* for our *redemption*: and ſo far the Scriptures preſs his *example* for our *imitation*. *Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren*, 1 John 3. 2 King. 10. 15. Lam. 3. 41. Gregor. Jam. 2. 26. Mat. 24. 12. Joh. 15. 13. 1 Joh. 3. 16.

29. To *recollect* the Premiſes, and to give you *the full meaning* of the Precept at once. To *love the Brotherhood*, is as much as to bear *a ſpecial affection* to all *Chriſtians* more than to *Heathens*; and to manifeſt the ſame proportionably by performing all *loving offices* to them upon every fit occaſion to the utmoſt of our powers. A *duty* of ſuch importance, that our Apoſtle, though here in the *Text* he do but only name it in the bunch *among other duties*; yet afterwards in this Epiſtle ſeemeth to require it in a more ſpecial manner, and after a ſort *above other duties*, (*Above all things have fervent charity among your ſelves*, ch. 4.) And St. *John* upon the performance hereof hangeth one of the ſtrongeſt aſſurances we can have of our being in Chriſt. (*We know that we are paſſed from death to life, becauſe we love the brethren*, 1 Joh. 3. 14.) 1 Pet. 4. 8.

30. Now of *the Obligation* of this duty, (for that is the next thing we are to conſider) there are *two* main grounds; *Goodneſs* and *Nearneſs*. Firſt, we muſt *love* the Brotherhood for their *goodneſs*. All *goodneſs* is *lovely*. There groweth a *love* due to *every creature* of God from this, *that every creature of God is good*: Some *goodneſs* God hath communicated to every thing to which he gave a *being*: as a *beam* of that incomprehenſible *light*, and a *drop* of that infinite *Ocean of goodneſs*, which he himſelf is. But a greater meaſure of *Love* is due to *Man* than to other Creatures, by how much God hath made him *better* than them. And to every *particular man* that hath any *ſpecial goodneſs* in him, there is a *ſpecial Love* due, proportionable to the *kind* and *meaſure* thereof; So that whatſoever *goodneſs* we can diſcern in *any man*, we ought to love it in him, and to *love him* for it; whatſoever *faults* or *defects* are apparently enough to be found in him otherwaies. He that hath *good natural parts*, if he have little in him that is good beſides, yet is to be *loved* even for thoſe *parts*, becauſe they are *good*. He that hath but *good moralities* only, leading a *civil life*, though without any probable evidences of *grace* appearing in him, is yet to be loved of us, if but for thoſe *moralities*, becauſe they alſo are good. But he that goeth higher, and by the *goodneſs of his converſation* ſheweth forth (ſo far as we can judge) *the* 1 Tim. 4. 4.

graciouſneſs

graciouſneſs of his heart, deſerveth by ſo much an higher room in our affections, than either of the former, by how much *Grace* exceedeth in goodneſs both *Nature and Morality*. Sith then there is a *ſpecial goodneſs* in the *Brethren (quatenùs* ſuch) in regard of that moſt *holy faith* which they profeſs, and that *bleſſed name* of Chriſt which is called upon them: we are therefore bound to love them with a *ſpecial affection*, and that *eo nomine* under that conſideration as they are *Brethren*, over and above that *general love* with which we are bound to love them as *men*; or that which belongeth to them as *men of parts*, or as *civil men*.

31. The other ground of *Loving the Brotherhood* is their *Nearneſs*. *The nearer, the dearer*, we ſay: and there are few relations *nearer* than that of *Brotherhood*. But no *Brotherhood* in the world is ſo cloſely and ſurely knit together, and with ſo many and ſtrong ties, as the fraternity of *Chriſtians* in the *Communion of Saints*, which is the *Brotherhood* in the Text. In which *one Brotherhood*, it is not eaſie to reckon how *many Brotherhoods* are contained: Behold ſome of many. Firſt, we are *Brethren by propagation*; and that [a] *ab utroque parente*: ὁμογάστριοι as well as ὁμοπάτριοι, Children of the one *Eternal God*, the common *Father* of us all; and of the one *Catholick Church*, the common *Mother* of us all. And we have all the ſame *Elder Brother*, Jeſus Chriſt; *the firſt-born among many brethren*, the lively Image *of his Fathers Perſon*, and indeed the Foundation of the whole *Brotherhood*: for we are *all (as many of us as have been baptized into Chriſt) the Children of God by faith in Chriſt Jeſus*; Therefore as *Joſeph* loved *Benjamin*, his brother of *the whole blood*, more affectionately than *the other ten* that were his brethren but *by the fathers ſide* only: ſo we ought with a more *ſpecial affection* to love thoſe that are alſo the Sons of *our Mother the Church*, as *Chriſtians*; than thoſe that are but *the Sons of God*, only as *Creatures*.

[a] *unde eſtis omnes fratres oſtendite. De uno patre Chriſto, & de unâ matre Eccleſia.* Arnob. in Pſal. 133.

Rom. 8. 29. Heb. 1. 3. Gal. 3. 26, 27.

32. *Secondly*, we are *Brethren by Education*: σύντροφοι, *Foſter-brethren*; as *Herod* and *Manaen* were. We are all nurſed with the ſame ἄδολον γάλα, *the ſincere milk of the Word*, in the Scriptures of the Old and New Teſtament, which are *ubera matris Eccleſiæ*, the *two breaſts* whence we ſucked all that wholſom *nouriſhment* by which we are *grown* up to what we are, to *that meaſure of ſtature of ſtrength*, whatſoever it is, that we have in Chriſt. Μέγα πρὸς φιλίαν τὸ σύνηθες, ſaith *Ariſtotle*: and common experience ſheweth it ſo to be. They that have been *nurſed*, and *brought up* together in their *childhood*, for the moſt part have their *affections* ſo ſeaſoned and ſetled then, that they *love another* the better while they live.

Act. 13. 1.

1 Pet. 2. 2.

A primis ſtatim ætatibus in eandem coire vitam habet aliquem fraternitatis affectum. Quintil. de clam. 16.

33. *Thirdly*, we are *Brethren by Covenant*, ſworn brothers at our holy *Baptiſm*, when we dedicated our ſelves to Gods Service, as his *Souldiers* by ſacred and ſolemn vow. Do we not ſee men that take the ſame *Oath*, preſſed to ſerve in the ſame *Wars*, and under the ſame *Captains*, *Contubernales* and *Comrades*: how they do not onely call *Brothers*, but hold together as *Brothers*, and ſhew themſelves marvelous *zealous* in one anothers behalf; taking their *Parts* and pawning their *credits* for them, and ſharing their *fortunes* with them? If one of them have but a *little ſilver* in his Purſe, his *brother* ſhall not want whilſt that laſteth. Shame we with it that *the children of this world* ſhould be kinder (εἰς τὴν γενεὰν αὐτῶν) towards thoſe of *their own Generation*, than we are in ours.

Legionarii equites cohortes ſuas contubernii affectione venerantur. Veg. 2. 21. *Commilitium. auget charitatem.* l. de hæred. ff. de caſtrenſ. pecul. *Contubernii neceſſitudo.* Cic. pro Planc.

34. *Fourthly*, we are *Brethren by Cohabitation*. We are all of one Houſe and Family: *not Strangers and Foraigners, but fellow-Citizens with the Saints, and of the Houſhold of God*. What a diſquietneſs (and diſcredit both) is it to a houſe where *the children* are ever jarring, and ſnarling, and fighting one with another? but a goodly ſight (*Ecce quam bonum!*) when they *dwell together in love* and *unity*. Even ſo, a ſad thing it is, and very grievous to the ſoul of every good man, when in the *Church*, (which is *the houſe* of God) *Chriſtians* that call them-

Eph. 2. 19.

Pſal. 133. 1. &c.

themſelves *brethren*, fall foul upon one another: not only girding at, and claſhing againſt, but *biting*, and *nipping*, and *devouring* one another, as if they were bent to *conſume* and *deſtroy* one another. But a moſt bleſſed thing on the other ſide, pleaſant as the *holy oyl* diſtilling from *Aarons* head upon his beard and garments, and rejoycing the heart, as *the dew* upon the mountains refreſheth the graſs: when there is nothing done in the houſe *through ſtrife or vain-glory*, but ſuch an accord amongſt them, that all *the brethren* are *of one mind* and judgment; or if not always ſo, yet at leaſtwiſe *of one heart* and affection; bearing *the burdens*, and bearing with *the infirmities* one of another; and ready upon all occaſions *to do good*, as to *all men* generally and without exception, ſo eſpecially to their *Brethren*, that are of the ſame *houſhold of faith* with them. Phil. 2. 2, 3. Gal. 6. 2. Rom. 15. 1. Gal. 6. 10.

35. Laſtly, we are *Brethren by Partnerſhip* in our Fathers eſtate. *Copartners* in the ſtate of *Grace*; all of us enjoying the ſame *Promiſes*, *Liberties*, and *Priviledges* whereof we are already poſſeſſed in common: and *Co-heirs* in the ſtate of *Glory*; all of us having the ſame *joy*, and everlaſting *bliſs* in expectancy and *reverſion*. For being *the Sons* of God, we are all *heirs*; and being *brethren*, all *joynt-heirs*, συγκληρονόμοι, of one and the ſame glorious *inheritance reſerved for us in the heavens*: which St. *Jude* therefore calleth, *the common ſalvation*. It argueth a baſe *wrangling ſpirit* in us, having ſuch *goodly things* in reverſion; (enough for us all, ſo as heart can wiſh no more:) to ſquabble and fall out for ſuch *poor trifles* as the things of this world are. We that have by Gods goodneſs competent *ſuſtenance* for our journey, and *full Sacks* to open at our coming home; as *Joſephs Brethren* had when they came out of *Egypt* to return to their own Land: ſhall we *fall out* among our ſelves, and be ready to miſchief one another *by the way?* Gal. 4. 7. Rom. 8. 17. Jude verſe 3. Gen 45. 23.

36. Having all theſe *Obligations* upon us, and being tied together in one *Brotherhood* by ſo *many bands* of unity and affection; I preſume we cannot doubt *de jure*, but that it is our bounden duty thus to *love the Brotherhood*. There remaineth now no more to be done, but to look to our *performances*, that they be right: wherein the main thing we are to take heed of, (beſides what hath been already applied) is *Partiality*. *I charge thee before God, and the Lord Jeſus Chriſt and the elect Angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality.* It was St. *Pauls* charge to *Timothy* in another buſineſs: but may ſute very well with this alſo. 1 Tim. 5. 21.

37. Not but that we *may* (and in moſt caſes *muſt*) make a *difference* between one *brother* and another, in the *meaſure* and *degree* of our *Love*; according to the different *meaſures* and *degrees*, either of their *goodneſs* conſidered *in themſelves*, or of their *nearneſs* in relation *to us*: thoſe *two* conſiderations being (as you heard) *the grounds* of our *Love*. So *David* loved *Jonathan* as his own ſoul; his heart was knit to him: both becauſe he was *a good man*, and had withal approved himſelf his *truſty friend*. Yea, our bleſſed Saviour himſelf ſhewed a more affectionate *Love to John*, than to any other of his Diſciples (*the Diſciple whom Jeſus loved:*) for no other known reaſon ſo much as for this, that he was *near of kin* to him, his own *mothers ſiſters Son*, as is generally ſuppoſed. No reaſonable man among us then need make any queſtion, but that me may and ought to bear *a greater love unto*, and conſequently to be readier to *do good* unto (*Cæteris paribus*) our *Country-men*, our *Neighbours*, our *Kindred*, our *Friends*, than to thoſe that are *ſtrangers* to us, and ſtand in no ſuch *Relation*. And ſo no doubt we may, and ought in like manner (upon that other ground of *Goodneſs*) more to *love*, and to ſhew *kindneſs* ſooner to a *ſober*, *diſcreet*, *judicious*, *peaceable*, *humble*, and otherwiſe *orderly* and *regular* man (*cæteris paribus*;) than to one that is *light-headed*, or *lazy*, or *turbulent*, or *proud*, or *debauched*, or *heretical*, or *ſchiſmatical*. John 13. 23.

38. But ſtill that *Proviſo* or *Limitation*, which I now twice mentioned, (*cæteris paribus*) muſt be remembred: for there may ſuch a diſparity ariſe by

emergent *occaſions*, as may render a meer *ſtranger*, a *heathen*, a notoriouſly *vitious perſon*, a fitter object of our compaſſion, help, or relief, *pro hic & nunc*, than the moſt pious *Chriſtian*, or our deareſt *friend* or *ally*. In caſes of great extremity, where the *neceſſities* of the party importune *a preſent ſuccour*, and will admit no delay, *Cedat neceſſitudo neceſſitati*: the former conſiderations, whether of *Nearneſs or Goodneſs*, muſt be waved for the preſent and give way to thoſe *Neceſſities*. He is moſt our *Neighbour* and *Brother*, in a caſe of that nature, that ſtandeth in *moſt need* of our help: as our Saviour himſelf hath clearly reſolved it in the caſe of the *wounded Traveller* in the Parable, *Luke* 10. "Nor doth this "at all contradict what hath been already delivered concerning the preferring "*the brethren* before others, either in the *affection* of love, or in *the offices* which "flow therefrom. For *the affection* firſt: it is clear, that although ſome acts of "*compaſſion* and *charity* be exerciſed towards *a ſtranger*, yea, even *an enemy* that "hath great need of it, rather than towards a *friend* or *brother*, that hath either "no need at all, or very little in compariſon of the other: it doth not hinder "but that *the habit or affection of love* in the heart, may notwithſtanding at the "very ſame time be more ſtrongly carried towards the *brother* or *friend*, than "towards the *enemy* or *ſtranger*, as every mans own *reaſon*, and *experience* in "himſelf, can tell him. And as for *the outward acts* and offices of *love*, it is with "them, as with *the offices* of all other *vertues* and gracious *habits* or *affections*: "which not binding *ad ſemper* (as the *graces* and *habits* themſelves do) are "therefore *variable* and *mutable*, as the *circumſtances* by which they muſt be re-"gulated vary *pro hic & nunc*. And therefore *the rules* given concerning them, "muſt not be *punctually* and *mathematically* interpreted; but *prudentially*, and "*rationally*: and held (as we uſe to ſay in the Schools) *communiter*, but not "*univerſaliter*; that is to ſay, *ordinarily* and in moſt caſes, where circumſtances "do not require it ſhould be otherwiſe; but not *abſolutely* and *univerſally*, ſo as "to admit of no exception.

39. This *rub* then thus removed out of the way: it may yet be demanded, where is this *partiality* to be found whereof we ſpeak? Or what is it *to have* Jam. 2. 1. *the faith of our Lord Jeſus Chriſt with reſpect of perſons?* If this putting of *a difference* in our love between *brother* and *brother*, (which we have now allowed of) be not it? I anſwer; it is no *partiality*, to make ſuch a difference as we have hitherto allowed: ſo long as the ſaid *difference* is taken from other peculiar and *juſt reſpects*, and not from the very condition of *Brotherhood* it ſelf, or any diſtinction made therein. But here is that *evil partiality* we are to take heed of, when we reſtrain the *Brotherhood* to ſome one *party* or *ſociety* in the Church, ſuch as we think good of, and *exclude* the reſt, as if they had no part nor fellowſhip in this *Brotherhood*; nor conſequently any right to that *ſpecial affection* wherewith we are to love *the Brethren*. Which *Partiality* hath indeed been the very bane of *the Churches unity* and peace; and the chiefeſt cauſe both of the beginning and continuance of moſt of *the ſchiſms*, under which *Chriſtendome* hath groaned from time to time.

40. Not to ſpeak of *the Donatiſts* and other *Schiſmaticks* of old, who confined *the Church* to ſome little corner of the World: for which they were ſoundly confuted by St. *Auguſtine*, *Optatus*, and other godly Fathers of their times. *Firſt* of all, extreamly partial in this kind are *the Romiſh Party* at this day. Who, contrary to all truth and reaſon, make *the Roman* and *the Catholick Church* terms convertible, exacting *external Communion* with them, and *ſubjection* to their *Biſhop*, as a condition ſo eſſentially requiſite for the qualifying of any perſon to be a member of *that Church of Chriſt*, out of which there is no Salvation, as that they have inſerted a clauſe to that purpoſe into the very * definition of *a Church*. So cutting off from this *brotherhood*, in a manner wholly, all the ſpacious Churches of *Africk* and *Aſia*; together with all thoſe both *Eaſtern* and *Weſtern* Churches of *Europe* alſo, which dare not ſubmit to ſo vaſt a Power

* *Cœtus hominum ſub regimine legitimorum paſtorum, ac præcipuè unius Chriſti in terris vicarii Romani Pontificis.* Bellarm. 3. de Eccl. milit.

as

as *the Biſhops of Rome* pretend to, nor can think themſelves obliged to receive all *their dictates* for undoubted *Articles of Faith.*

41. The like *Partiality* appeareth ſecondly in our *brethren of the Separation.* Marvel not that I call them [a] *Brethren:* though they will by no means own us as ſuch: the more *unjuſt* and *uncharitable* they. And in this *uncharitableneſs* (ſuch a *coincidence* there is ſometimes of *extremes*) *the Separatiſts* and the *Romaniſts*, conſequently to their otherwiſe *moſt diſtant Principles*, do fully agree; like *Samſons Foxes* tied together by *the tails* to ſet all on fire, although *their faces* look quite contrary ways. But we *envy not* either *theſe*, or *thoſe*, their uncharitableneſs; nor may we *imitate* them therein. But as *the Orthodox Fathers* did the wayward *Donatiſts* then, ſo we hold it our duty now to account theſe our *uncharitable brethren* (as well of the one ſort, as the other) our *Brethren* ſtill whether they will thank us for it or no; *Velint, nolint, fratres ſunt.* Theſe our *Brethren*, I ſay, *of the Separation*, are ſo violent and peremptory in *unchurching* all the World but themſelves: that they thruſt and pen up the whole *Flock of Chriſt* in a far narrower *pingle*, than ever the *Donatiſts* did: concluding *the Communion of Saints* within the compaſs of a private Parlour or two in *Amſterdam.*

[a] *Quia collegium Epiſcopale nolunt nobiſcum habere communi; non ſunt College, ſi nolunt: tamen fratres ſunt.* Optat. lib. 1. --- *præceptum nobis divinitùs ut etiam ii qui negant ſe fratres noſtros eſſe, dicamus, fratres noſtri eſtis.* Aug. Ep. 203. Ὦ φίλοι καὶ ἀδελφοί· ἀδελφοὺς γὰρ ὑμᾶς ἔτι καλῶ, καίπερ οὐκ ἀδελφικῶς ἔχοντας. Naz. orat. 33.

42. And it were much to be wiſhed in *the third* place, that ſome in our own Church, who have not yet directly denied us to be their *Brethren* had not ſome of *the leaven* of this *Partiality* hidden in their breaſts. They would hardly elſe be ſo much ſwelled up with an high opinion of *themſelves*, nor ſo much *ſowred* in their affections towards their *brethren:* as they bewray themſelves to be, by uſing the terms of *Brotherhood*, of *Profeſſion*, of *Chriſtianity*, the *Communion of Saints*, the *Godly Party*, and the like; as titles of diſtinction to difference *ſome few* in the Church (*a diſaffected party* to the eſtabliſhed *Government* and *Ceremonies*) from the reſt. As if all but themſelves were ſcarce to be owned, either as *Brethren*, or *Profeſſors*, or *Chriſtians*, or *Saints*, or *Godly men.* Who knoweth of what ill conſequence, the uſage of ſuch *appropriating* and *diſtinctive* titles (that ſound ſo like the Phariſees, *I am holier than thou*; and warp ſo much towards *a ſeparation*) may prove, and what evil effects they may produce in future? But however, it is not well done of any of us in the mean time, to take up new *Forms* and *Phraſes*, and to accuſtom our ſelves to a garb of ſpeaking in *Scripture-language*, but in a different notion from that wherein the Scriptures underſtand it. I may not, I cannot judge any mans heart: but truly to me it ſeemeth ſcarce a poſſible thing for any man that appropriateth the name of *Brethren* (or any of thoſe other titles of the ſame extent) to ſome part only of the *Chriſtian Church*, to fulfil our Apoſtles precept here of *loving the Brotherhood*; according to the true meaning thereof. For whom he *taketh not in*, he muſt needs *leave out:* and then he can *love* them but as *thoſe that are without*; Perhaps *wiſh* them well, *pray* for their converſion, ſhew them *civil reſpect*, &c. which is no more than he might or would do to a very *Jew*, *Turk* or *Pagan.* Iſa. 65. 5.

43. As for us, *beloved brethren*, let us in the name and fear of God beware of all rotten or corrupt *partiality*, in the performance either of this, or of any other *Chriſtian duty*, either to God or Man. And let us humbly beſeech the God of all *grace* and *peace*, to put into our hearts a ſpirit of *Wiſdom* and *Charity*, that we may duly both *honour* and *love* all men in ſuch ſort as becometh us to do; but eſpecially that we may *love* and *honour* him above all, who hath already ſo *loved* and *honoured* us as to make us *Chriſtians*; and hath further engaged himſelf by his gracious Promiſe, to *love*, *honour* and *reward* all thoſe that ſeek his *honour* and *glory.* To whom be all honour and glory aſcribed, *&c.*

AD AULAM.

Sermon IV.

BEVVOYR, JULY 1636.

Pſal 19. 13.

Keep back thy ſervant from preſumptuous ſins: Let them not have dominion over me. So ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

1. THis Pſalm is one of *Davids Meditations*. That it is *Davids*, we have it from [a] *the Title* in the beginning: That it is *a Meditation*, from [b] *the cloſe* in the end of it. Now there are but *two things* eſpecially, whereon to employ our *meditations* with profit (to the right *knowledge* whereof [c] ſome have therefore reduced the whole body of Divinity:) *God, and our ſelves*. And the *meditation* is then moſt both compleat and fruitful, when it taketh in *both*. Which is to be done; either *viâ aſcenſus*, when we begin *below*, and at our ſelves, and ſo build *upwards*, raiſing our thoughts higher to the contemplation of *God*; or *viâ deſcenſus*, when we begin *aloft*, and with him, and ſo work *downwards*, drawing our thoughts home upon *our ſelves*.

2. This latter is the method of *this Pſalm*: in the former part whereof *David* beginneth as high, as at *the moſt Higheſt*; and then deſcendeth as low as to *himſelf*, in the latter. For the ſuccouring of his *Meditations* there, he maketh uſe of the [a] *two great Books*: that *of Nature*, or of *the works* of God; and that of *Scripture*, or of *the Word* of God. In that, he readeth *the Power*: in this, *the Will* of his Maker. That declareth his *Glory*: this revealeth his *Pleaſure*. That from the beginning of the Pſalm, (*The Heavens declare the glory of God*, &c.) to the end of the ſixth verſe: This from the beginning of the ſeventh verſe (*The Law of the Lord is perfect*, &c. —) to the end of the eleventh verſe.

3. Hence coming to reflect upon himſelf, he hath now uſe of [a] *a third Book*; that of his *own conſcience*, wherein ase *enrolled* the principal *acts* and *paſſages* of

[a] To the chief Muſician a Pſalm of *David* verſe 1.
[b] Let — and meditation of my heart be, *&c.* verſe 14.
[c] *Calvin* 1. Inſtit. 1. *Deus, Noverim me, Noverim te.* Bernard. ſerm. 2. de diverſis.
[a] *Eſt Natura liber primus, Scriptura ſecundus: Altera Poſſe docens, altera velle Dei.* Jo. Rain. chiliad. Epigr.
[a] *Unicuiq; eſt liber ſua conſcientia: & ad hunc librum diſcutiendum & emendandum, omnes alii inventi ſunt.* Bern. de intern. domo.

of his whole life: That by a juſt ſurvey of the particulars therein *enregiſtred*, he might obſerve what proportion he had held in the courſe of his *by-paſt life*, both with that *actual obedience*, which ſome *other Creatures* perform in their kinds, as alſo (and that eſpecially) with that [b] *exact obedience*, which *the Law of God* requireth in his Word. At the very firſt opening whereof, before he read a line of the particulars, his *known ſins* preſenting them in ſuch numberleſs troops unto his thoughts, beſides a world of *unknown* ones: as not a little agaſt to ſee ſo large a *Roll* ſo full and ſo thick written (*intus & à tergo*;) he is forced to break out into this paſſionate acknowledgment, *Quis intelligit?* What living ſoul is able to underſtand all his errors? *Who can tell how oft he hath offended?* In the next former Verſe.

[b] — *Conferamus itaq; libros noſtros cum libro vitæ.* Ibid.

4. But *quid triſtes querimoniæ?* Miſery findeth ſmall *eaſe* in bare and barren *complaints*: it rather craveth real and ſpeedy *ſuccour*. The Prophet therefore upon the firſt apprehenſion of *the multitude of his ſins*, inſtantly addreſſeth himſelf unto God for remedy by *Prayer*. And his ſuit therein is *double*: the one for *Mercy*, for the time paſt; the other for *Grace*, for the time to come. *The one*, that he might be freed from *the guilt* and *defilement* of the ſins he had hitherto done, known or unknown: (*O cleanſe thou me even from my ſecret ſins:*) in the remainder of that Verſe. *The other*, that he might be preſerved from contracting *the guilt*, or falling under *the dominion* of any ſin thence forward, eſpecially of any high grievous *preſumptuous ſin*, in this thirteenth Verſe (*keep back* — &c.

[a] Ἄλλ' τις πρῆξις πὺξ ἐϋ κρυεροῖο χόοιο. Hom. Iliad. ω.

5. The words then are *a Prayer*: wherein we may obſerve diſtinctly and apart, *the Object matter* of the Prayer; *the Petitions* made concerning that Object; and *the Reaſons* brought to enforce thoſe Petitions. The Particulars in all *five*. *Firſt*, and principally, *the Object matter* of the whole Prayer; thoſe ſins, concerning and againſt which the Prayer is made; ſtyled here in our Tranſlations, *Preſumtuous ſins*. *Secondly*, and *thirdly*, two *Petitions* concerning thoſe ſins: The one *antecedently*, that God would not ſuffer him to *fall into* them, [*keep back thy ſervant from preſumptuous ſins*;] 3. The other *by way of reſerve*, that at leaſt he would not ſuffer him to *fall under* the dominion of them, [*let them not have dominion over me.*] *Fourthly*, and *fifthly*, two *Reaſons* fitted to the aforeſaid *Petitions*. The one fitted to *the former Petition*, taken from his *relative condition*, as being one of *Gods ſervants*. Of all ſorts of Men, *Preſumption* is moſt hateful in *a ſervant*; and ſuch am I to thee O Lord: *Keep back thy ſervant* therefore *from preſumptuous ſins*. 5. The other Reaſon fitted to *the latter Petition*, taken from the *benefit* he ſhould reap by the grant. If God ſhould pleaſe to *keep him* free from *the dominion* of thoſe ſins, he ſhould not doubt (his many *failings* otherwiſe notwithſtanding) but by his mercy to ſtand *rectas in curiâ*, innocent and upright (through his gracious acceptation) *from the great tranſgreſſion* of total and final Apoſtaſie, [*Then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*]

6. My purpoſe is not, to treat of each of theſe *particulars*, as I have propoſed them, apart; but to inſiſt principally, upon that which is *the moſt principal*, to which alſo (as being the *common matter* or argument of the whole verſe) they do all in ſome ſort refer, and upon that account will be *occaſionally* taken in every one of them ſomewhere or other in our paſſage, in the handling thereof; I mean, *the Object*; here expreſſed by the name of *Preſumptuous ſins*. Wherein I know not how to proceed, more pertinently to *the ſcope of the Text*, and profitably to *edification*; than by making this *threefold* plain diſcovery. *Firſt* of *the nature* of theſe ſins; that we may the ſooner learn to *know them*: *Secondly*, of *their danger*; that we may be the more careful to *ſhun them*: and *thirdly*, of *the means of their prevention*; that by the help of God we may be the better able to *eſcape tem*.

" 7. Some difference there is in *the reading*. Which as I may not wholly

" *baulk*,

" *bulk* ; (for without the clearing of that, all the enſuing diſcourſe might be " ſuſpected to labour of *impertinency* :) ſo I ſhall not long *inſiſt upon* ; for the " profit would not countervail the pains. The *Septuagint* have ἀπ' ἀλλοτρίων, and " the *Vulgar Latine* following them, *ab alienis parce*, — *&c.* Some of *the Fathers*, " and moſt of *the Expoſitors* of the middle and later Ages, led (as commonly " they are) by one of *thoſe Tranſlations*, conceive the meaning, as if *David* " had here prayed, to be kept from communicating with *other men* in their ſins, " and from enwrapping himſelf (by any kind or degree of *conſent*) within *the* " *guilt* of their tranſgreſſions. Which truly is a very needful *prayer* ; and *the* " *thing* it ſelf worthy the care of every good man. But this *difference* needeth " not hinder us in our propoſed paſſage. *Firſt*, becauſe, although that were " granted *the truer reading*, the words might yet without much enforcement " bear *a conſtruction* agreeable to our preſent intendment : and accordingly, " [a] ſome that follow that reading have ſo underſtood them. But *ſecondly*, and " eſpecially, becauſe the miſtake in the *Greek* and *Latine Tranſlations* grew ap- " parently from the near *affinity of Character* between the two Hebrew Letters " ד and ר which hath occaſioned the like *miſtake* in ſundry other words, noted " in the [b] *Hebrew Lexicons* : and ſome alſo between theſe very words [c] *Zarim* " and *Zadim* in other places of Scripture, as well as in this, But ſince the con- " ſtant reading in all *Copies* extant is with *Daleth* and not *Reſh* ; and ſo not only " the old *Hebrew Doctors*, with [d] the learned'ſt *Expoſitors* of this laſt age, but " ſome of the ancient *Fathers* alſo, [e] St. *Hierom* by name (who was among " them all incomparably the beſt skilled in the *Original*) have expounded it : " we need not put our ſelves to any farther buſineſs for this matter, but take the " common reading, as it is in our *Engliſh Tranſlations* both Old and New, [*Keep* " *back thy ſervant from preſumptuous ſins.*

[a] *Senſus ferè idem eſt.* Bellarm. hic.

[b] See Engelbert. Eng. præfat. ad. Schindler. lex pentaglot.

[c] As Mal. 3. 15. —— 4. 1. Zach. 12. 10. &c.

[d] Vatablus, Junius, &c.

[e] *S. Hieron. vertit, à Superbis.* Bellar.

8. And then the *firſt thing* we have to do, is to lay open the *Nature* of theſe *preſumptuous ſins* : for that is ever *the firſt queſtion*, that every man will ask concerning any thing propoſed to debate, under any *name* or *notion* ; What doth that *name* or *word* import? *To preſume* then, in the common uſe and notion of *the word* with us, importeth ever a kind of *confidence* or *boldneſs* in the Preſumer. And it may be taken, either in a *good*, or in a *bad* ſence : But more uſually in *the bad* ; as (by reaſon of common abuſes) moſt other *indifferent words* are. He that hath a *faſt friend*, that he thinketh will *ſupport* him, will ſometimes adventure upon an *undertaking*, which he is not able to go through withal alone, nor durſt undergo, if he had not ſuch a *friend* to rely upon. When a man doth ſo ; we ſay he *preſumeth upon that friend* : that is, he *is confident*, that friend will not fail to *aſſiſt* him therein to his utmoſt power. Now if a man be bold to do but what he *may* and *ſhould* do, and that withal he have ſome good ground for his *confidence*, (" from the conſideration of his friends *ability*, the experience of " his *love*, ſome former *promiſes* on his friends, or *merit* on his own part, or o- " ther like) ſo as every man would be ready to ſay he had reaſon *to preſume ſo* " *far* of his friend : this is a *good*, reaſonable, and warrantable *preſumption*. But if he fail in *either reſpect*, as if he *preſume* either to do unlawful, unworthy, or unbefitting things, or to do even *lawful things*, when there appeareth no great cauſe why any man ſhould think *his friend* obliged by the laws of *friendſhip* to aſſiſt him therein : then is ſuch his *preſumption* a faulty and an *evil preſumption*. And whatſoever may bear the name of a *Preſumptuous ſin* in any reſpect, is ſome way or other tainted with ſuch *an evil* irrational *preſumption*.

9. But we are further to note, that *preſumption* in the worſer ſence, and as applied to *ſin*, may be taken either *Materially*, or *Formally*. If theſe terms ſeem obſcure ; with a little opening I hope the difference between theſe two will be eaſily underſtood. Taken materially, *the ſin of preſumption* is a ſpecial kind of ſin, diſtinguiſhed from other *ſpecies* of ſins by its proper *Object or Matter* : when the very

very *matter* wherein we ſin, and whereby we offend God, is *Preſumption:* and ſo it is a branch of *Pride.* When a man *preſuming* either upon his *own ſtrength,* or upon *Gods aſſiſting* him, undertaketh to do ſomething *of himſelf,* not having in himſelf (by the ordinary courſe of *Nature,* and the *common aid* which God affordeth to the actions of his creatures in *the ordinary ways* of his providence) *ſufficient ſtrength* to go through therewithal: or expecteth to receive ſome *extraordinary aſſiſtance* from the *Mercy, Power,* &c. of God, not having any ſufficient ground (either from the *general Promiſes* contained in the Scriptures, or by *particular immediate revelation*) that God will certainly *ſo aſſiſt* him therein.

10. All thoſe men, that *over-value* themſelves, or out of an overweening conceit of their *own abilities* attempt things beyond their power; That *lean to their own underſtandings,* as *Solomon*; That *mind high things, and are wiſe in their own conceits,* as St. *Paul*; That *exerciſe themſelves in great matters, and ſuch as are too high for them,* as *David* expreſſeth it. All thoſe that perſwade themſelves they can *perſiſt* in an holy courſe without a continual *ſupply of Grace*; or that think they can *continue* in their ſins ſo long as they think good, and then *repent* of them, and *forſake* them at their leaſure, whenſoever they liſt; or that doubt not but to be able by their *own ſtrength* to ſtand out againſt any *temptation:* All theſe, I ſay, and all other like, by *preſuming* too much upon *themſelves,* are guilty of *the ſin of preſumption:* "To omit the *Poets,* who have ſet forth the folly of this kind of *Preſumption* in the Fables of *Phaethon,* and *Icarus:* A notable *example* we have of it in the Apoſtle *Peter,* (and therein a fair *warning* for others *not to be high minded, but to fear*) who in the great *confidence* of his own *ſtrength,* could not believe his *Maſter* (though he knew him to be *the God of truth*) when he *foretold* him he would *yield*; but ſtill proteſted, that *if all the world ſhould forſake him,* yet he would never do it.

Prov. 3. 5. Rom. 12 16. Pſa. 131. 1. Rom. 11. 20. Mat. 26, 33.

11. Nor only may a man offend in this kind, by *preſuming upon himſelf* too much: but alſo by *preſuming* even *upon God* himſelf without warrant. He that *repenteth* truly of his ſins, *preſuming* of Gods *mercy* in *the forgiveneſs* thereof; or that *walketh uprightly* and conſcionably in the ways of his Calling, *preſuming* of Gods *Power* for his protection therein; ſinneth not in ſo *preſuming.* Such a *preſumption* is a fruit of *Faith,* and a *good preſumption:* becauſe it hath *a ſure ground,* a double ſure ground for failing; firſt in *the Nature,* and then in *the Promiſe* of God. As a man may with good reaſon *preſume* upon his *Friend,* that he will not be wanting to him in any *good Office,* that by the juſt *Laws of true friendſhip* one friend ought to do for another. But, as he *preſumeth too much* upon his *friend,* that careth not into what deſperate exigents and dangers he caſteth himſelf, in hope *his friend* will perpetually *redeem* him, and *relieve* him at every turn: So whoſoever truſteth to the *Mercy,* or to the *Power* of God, without the warrant of *a Promiſe,* preſumeth farther than he hath cauſe: And though he may flatter himſelf, and call it by ſome better name, as *Faith,* or *Hope,* or *Affiance* in God; yet is it in truth no better than a groundleſs and a *wicked Preſumption.* "Such was the Preſumption of thoſe *Sons of Sceva,* who took upon "them (but to their ſhame and ſorrow) *to call over them that had evil ſpirits* "*the name of the Lord Jeſus* in a form of adjuration, *Acts* 19. when they had no "*calling* or *warrant* from God ſo to do. And all thoſe men, that going on in a wretched courſe of *life,* do yet hope they ſhall *find mercy* at the hour of *death:* All thoſe that caſt themſelves into unneceſſary either *dangers* or *temptations,* with expectance that God ſhould manifeſt his *extraordinary Power* in their preſervation: All thoſe that promiſe to themſelves *the End* without applying themſelves to *the means* that God hath appointed thereunto; (as to have *Learning* without Study, *Wealth* without Induſtry, *Comfort from Children* without careful Education, *&c.*) foraſmuch as they *preſume* upon Gods *help* without ſufficient *Warrant,* are guilty of *the ſin of Preſumption,* taken in the former notion, and *Materially.*

Preſumptio non modo circa proprias vires, ſed etiam circa divinam potentiam vel miſericordiam, contingere poteſt. Aquin. 22. qu. 21. 1.

Acts 19. 13. —— 16.

12. But

12. But I conceive the *Presumptuous sins* here in the Text to belong clearly to the other notion of the word *Presumption*, taken *formally*, and as it importeth (not *a distinct kind* of sin in it self, as that *Groundless Presumption* whereof we have hitherto spoken doth, but) *a common accidental difference*, that may adhere to sins of any kind: even as *Ignorance* and *Infirmity*, (whereunto it is opposed) also may. *Theft* and *Murther*, which are sins of *special kinds*, distinguished either from other by their special and proper *Objects*; are yet both of them capable of these *common differences*: inasmuch as either of them may be committed, as sometimes through *Ignorance*, and sometimes through *Infirmity*, so also sometimes through *Wilfulness* or *Presumption*.

13. The distribution of *Sins* into sins of *Ignorance*, of *Infirmity*, and of *Presumption*, is very usual, and very useful, and compleat enough without the addition (which some make) of a fourth sort, to wit, Sins of *Negligence* or *Inadvertency*; all such sins being easily reducible to some of the former *three*. The ground of *the distinction* is laid in *the Soul* of man; wherein there are three distinct *prime faculties* from which all our actions flow: the *Understanding*, the *Will*, and the sensual Appetite or *Affections*. If nothing were amiss in any of these, all our actions issuing thence would be perfect, and free from all stain of sin. But it is a truth, and our misery, that in this state of corruption *the whole soul* is out of frame, and *all the faculties* thereof depraved. Much Blindness and Error in *the Understanding*; much Rashness and Impetuousness in *the affections*; much stubbornness and perverseness in *the Will*: which rendreth our whole lives full of *Swervings*, *Weaknesses*, and *Rebellions*. Yea, by reason of *the joynt concurrence* of those *three faculties* in their operations: there is in most *sinful actions* (especially those that are *compleatly* such) a mixture of *Ignorance*, *Infirmity*, *and Wilfulness*, or Presumption. Whence it is, that all *Sins* are in the Scriptures indefinitely and indifferently called; sometimes *Errors*, sometimes *Infirmities*, and sometimes *Rebellions*. Aquin. 1. 2. qu. 76. &c.

14. But when we would speak more *exactly* of these *three differences*, and so as to *distinguish* them one from another by *their proper appellations*: the enquiry must be, when a sin is done, where the fault lay most; and thence it must have the right denomination. 1. If *the Understanding* be most in fault, not apprehending that good it should, or not aright: *the sin* so done, though possibly it may have in it somewhat both of *Infirmity* and *Presumption* withal, is yet properly *a Sin of Ignorance*. 2. If the main fault be in *the affections*, through some *suddain passion* or perturbation of mind; *blinding*, or *corrupting*, or but *outrunning* the Judgment; as of *Fear*, *Anger*, *Desire*, *Joy*, or any of the rest: *the Sin* thence arising, though perhaps joyned with some *Ignorance* or *Presumption* withal, is yet properly *a sin of Infirmity*. 3. But if *the Understanding* be competently informed with *knowledge*, and not much *blinded* or *transported* with *the incursion* of any sudden, or *violence* of any vehement *perturbation*, so as the greatest blame must remain upon the untowardness of *the Will*, resolvedly bent upon the Evil: *the Sin* arising from such *Wilfulness*, though probably not free from all mixture of *Ignorance* and *Infirmity* withal, is yet properly *a wilful Presumption*; such a *Presumptuous sin*, as we are now in treaty of.

15. *Rules* are soonest learned, and best remembred, when illustrated with fit *Examples*. And of such, the rich store-house of *the Scripture* affordeth us in each kind, variety and choice enough; whence it shall suffice us to propose but *one eminent* one of each sort. *The Men*, all of them for their holiness, of singular and worthy renown: *David*, St. *Peter*, and St. *Paul*. *The sins*, all of them for their *mutter*, of the greatest magnitude: *Murthering* of the innocent, *Abnegation* of Christ, *Persecution* of the Church. *Pauls Persecution*, a grievous Sin, yet a *Sin of Ignorance*: *Peters denial*, a grievous Sin, yet a *Sin of Infirmity*: *Davids Murther*, a far more grievous sin than either of both, because *a sin of Presumption*.

16. St. *Paul* before his converſion, whileſt he was *Saul, perſecuted and waſted the Church of God* to the utmoſt of his power: *making havock* of the Profeſſours of Chriſt, *entring into their very houſes, and* [a] *haling thence to priſon both men and women*; and poſting abroad with *Letters* into remote quarters, to do all the miſchief he could every where, with great *fury*, as if he had been *mad, breathing out* wherever he came nothing but *threatnings and ſlaughter* againſt the Diſciples of the Lord. *His* [b] *affections* were not ſet againſt them through any perſonal *provocations*, but meerly out of *zeal* to the Law: and ſurely his *zeal* had been good, had it not been *blind*. Nor did *his will* run croſs to his *judgment*, but was led by it; for he verily *thought in himſelf that he ought to do many things contrary to the Name of Jeſus*: and verily his *Will* had been good, had it not been *miſled*. But the error was in his *Underſtanding*: his *Judgment* being not yet actually *convinced* of the truth of the *Chriſtian Religion*. He was yet fully perſwaded that *Jeſus* was an Impoſtor, and *Chriſtianity* a peſtilent Sect raiſed by *Satan* to the diſgrace and prejudice of *Moſes* and the *Law*. If theſe things had indeed been ſo, as he apprehended them, his *Affections* and *Will*, in ſeeking to root out ſuch *a Sect*, had been not only blameleſs, but commendable. It was his *erroneous Judgment* that poiſoned all: and made that, which otherwiſe had been *zeal*, to become *Perſecution*. But however, the firſt diſcernable obliquity therein being in the *Underſtanding*, that *Perſecution* of his was therefore *a Sin of Ignorance*: ſo called, and under that name condemned by himſelf. 1 *Tim.* 1. 13.

Gal. 1. 13. Acts 8. 3.

[a] Οὐκ εἶπεν ἀγων, οὐδὲ ἕλκων, ἀλλὰ σύρων. Chryſ. ibid.

Acts 9. 2. & 22. 5.

ἄδεικτως μαινόμενον.

Acts 26. 11.

—— 9. 1.

—— [b] Phil. 3. 6. ζῆλος διώκων τὴν ἐκκλησίαν. Chryſ. ubi ſupra. Acts 26. 9.

Ἄγνοιαν ἐπίνησα εἶναι ἁμαρτίαν.

17. But ſuch was not *Peters denial* of his Maſter. He *knew* well enough who he was: having *converſed* ſo long with him, and having long before ſo amply *confeſſed* him. And he *knew* alſo, that he ought not for any thing in the world to have *denied* him: That made him ſo *confident* before, that *he would not* do it, becauſe he was abundantly ſatisfied that *he ſhould not* do it. Evident it is then, that *Peter* wanted no *knowledge*, either of his Maſters *perſon*, or his own *duty*: and ſo no plea left him of *Ignorance*, either *Facti* or *Juris*. Nor was the fault ſo much in his *Will*, as to make it a ſin properly of *Preſumption*. For albeit *de facto* he did deny him when he was put to it, and that with fearful *oaths and imprecations*; yet was it not done with any *prepenſed Apoſtaſie* or out of *deſign*. Yea, he came rather with a *contrary reſolution*: and he ſtill *honoured* his Maſter in *his heart*, even then when he *denied* him with *his tongue*: and as ſoon as ever *the watch-word* was given him by *the ſecond Cock*, to prefer to his *conſideration* what he had done, it grieved him ſore that he had ſo done, and he *wept bitterly* for it: We find no *circumſtance* in the whole relation, that argueth any deep *obſtinacy* in his *Will*. But in his *Affections* then! Alas, there was a fail. A ſudden [a] *qualm of fear* ſurprizing his ſoul, when he ſaw *his Maſter* ſo deſpightfully uſed before his face, (which made him *apprehenſive* of what *hard uſage* himſelf might fall under; if he ſhould *then* and *there* have owned him) took from him for that time the benefit and [b] uſe of *his reaſon*: and ſo drew all his *thoughts* to this one point, how to decline the *preſent danger*, that he had never *a thought* at ſo much liberty, as to conſult *his judgment*, whether it were a ſin, or no. And thus, proceeding from ſuch *a ſudden diſtemper* of paſſion, *Peters denial* was a ſin properly of *Infirmity*.

Mat. 16. 16.

Mark 14. 71.

—— 72.

Luke 22. 62.

[a] Κατὰ τὸ δεῖμα χαλαγωθέντες. Chryſ. in Mat. 26. 75.

[b] εἰδὼς μὴ μὴ παρολισθάνουσας ᾗ. Ariſt. 5. Ethic. 10.

18. But *Davids ſin*, in contriving the death of *Uriah*, was of a yet higher pitch, and of *a deeper dye*, than either of theſe. He was no ſuch ſtranger in the Law of God, as not to *know* that the wilful *murther of an innocent* party, ſuch as he alſo knew *Uriah* to be, was a moſt loud *crying ſin*: and therefore nothing ſurer, than that it was not meerly a ſin of *Ignorance*. Neither yet was it a ſin properly of *Infirmity*: and ſo capable of that *extenuating circumſtance*, of being done in the heat of *Anger*, as his uncleanneſs with *Bathſheba* was in the heat of *Luſt*, ("although that *extenuation* will not be allowed to paſs for an *excuſe* "there,

2 Sam. 11. *per totum.*

" there, unleſs *in tanto* only, and as it ſtandeth *in compariſon* with this fouler " crime.) But having *time* and *leaſure* enough to bethink himſelf what he was about, he doth it *in cool blood*, and with much adviſed *deliberation*: plotting and contriving this way and that way to perfect his *deſign*. He was *reſolved*, whatſoever ſhould become of it, to have it done: in regard of which *ſetled reſolution of his Will*, this ſin of *David* was therefore a high *preſumptuous ſin*.

19. By the light of theſe *Examples* we may reaſonably diſcover what a *Preſumptuous ſin* is, and how it is diſtinguiſhed from thoſe of *Ignorance* and *Infirmity*. Take the ſum of all thus. When a man ſufficiently *convinced* in his *underſtanding*, that the thing he would do is *unlawful*, and diſpleaſing unto God; or at leaſt hath *ſufficient means* ſo to convince him, if he be not willingly wanting to himſelf in the uſe thereof, ſo as he cannot juſtly plead *Non putaram*; And then beſides hath *time* and *leaſure* to adviſe with himſelf, to *examine* the caſe and every circumſtance of it, and to *apply* the light that is in his *underſtanding* thereunto; And yet when all is done, *reſolveth* contrary to the dictates of *his own reaſon*, and the checks of *his own Conſcience*, to go on, to put his wicked *intentions* into act, and to fulfil *his own will*, the apparent *inconformity* thereof unto *the will of God*, notwithſtanding: this is *a wilful* and a fearful *Preſumption*. Her ſpeech in *the Poet* expreſſeth it in part.

——*Video meliora, proboque;*
Deteriora ſequor —— *Medea apud Ovid.*

I ſee I ſhould do *that*, and *I know* I ſhould do better to do *that*: but *I have a mind* rather to *this*; and therefore *I will* do *this*. When we advance *our own Wills*, not only againſt *the expreſs will* of our great *God*, but even againſt *the clear light* of our own *Conſciences*; and are not *able*, (nor indeed *careful*) to give any other reaſon *why we will* do this or that, but only *becauſe we will* (*pro ratione voluntas*;) ſo making our *own will* (a piece of no good *Logick*) both the *Medium* and the *Concluſion*: we do then ruſh headlong into thoſe *ſins*, from which *David* here prayeth ſo earneſtly to be with-held [*Keep back thy Servant, O Lord, from Preſumptuous ſins.*

Τὰ χρὴ μ' ἔπαυσε, καὶ γιγνώσκω κακὰ
Θυμὸς δ' ὑπερτερεῖ βουλευμάτων ἐμῶν
ὃς αἴτιος μέγιστος ἀνθρώποις κακῶν.
&c. Eurip. in Hippol. act. 2.

20. Now ſee we what *Preſumptuous ſins* are: we are to conſider next, how *great* and *miſchievous* they are. Certainly if there were not ſomething in them, more than in ordinary ſins, *David* would not pray againſt them in ſuch a *ſpecial manner* as here we ſee he doth: and that in *four particulars*.

21. *Firſt*, becauſe thoſe other ſins are *quotidianæ ſubreptionis*, ſuch as the *ſervant of God*, though he walk never ſo warily, may yet be (and often is) *overtaken* with, through *incogitancy*, and the frequency of ſuch *temptations* as lie ſo thick in our way every where, that the moſt *watchful eye* cannot always be aware of them all: his *Prayer* therefore concerning them is, that as he is ever and anon *gathering ſoyl* by them, ſo God would be ever and anon *cleanſing* him from them [*O cleanſe thou me from my ſecret faults.*] But as for theſe greater and *preſumptuous ſins*, he deſireth the powerful aidance of Gods holy Spirit *to withhold* him wholly from them, and *to keep him back* from ever approaching too near unto them [*Keep back thy Servant from preſumptuous ſins.*] As a Traveller in a deep rode, will be choice of *his way* throughout, to keep himſelf as *clean* as he can from beſpotting even with *mire* and *dirt*: but if he ſpie a rotten *bog*, or a deep *precipice* juſt before him; he will make a ſudden ſtop, *hold back*, and caſt about for *a ſafer way*, he will be ſure (for fear of lying faſt, or venturing a joynt) to *keep out* of that howſoever: So *David* here; *Cleanſe me* from thoſe, but *keep me back* from theſe.

ἐὰν προλημφθῇ. Gal. 6. 1.

22. *Secondly*, in his Petition he maketh mention of his *ſervice* and dependence. " He often profeſſeth himſelf the ſervant of God, *Truly I am thy ſervant, I am* Pſal. 116. 16.

"*thy ſervant, and the Son of thy handmaid.* And he often remembreth it to "good purpoſe, and preſſeth it for his advantage, upon ſundry occaſions in this "book of Pſalms: as he doth here very ſeaſonably and pertinently, [*Keep back thy ſervant* ——] Implying, that theſe *Preſumptuous ſins* are more unbecoming *the ſervant of God*, and more unpardonable in him, than thoſe other faults are. As a *diſcreet Maſter* will paſs by many *overſights* in his *ſervant*, if ſometimes for want of *wit*; and ſome *negligences* too, if haply for want of *care*, he do now and then otherwiſe than he would have him. But it would exceedingly provoke the ſpirit of the moſt *ſuffering Maſter*, to ſee his *ſervant*, though but once, to do that which he knew would offend him in a kind of *bravery*, and out of a ſawcy and [a] *ſelf-willed Preſumption*: (as who ſay, I know it will anger my *Maſter*, but all is one for that; I will do it tho:) no *Patience* would endure this. So *the ſervant of God, by one preſumptuous ſin* doth more *grieve* and exaſperate *the holy Spirit* of his gracious *Maſter*, and more highly provoke his *juſt indignation*, than by many *Ignorances* or *Negligences*.

[a] *Idem delictum in duobus non eodem modo afficit: ſi alter per negligentiam admiſit, alter curavit ut nocens eſſet.* Sen. l. de ira, 16.

23. *Thirdly*, he ſpeaketh here of Dominion, [*Let them not have Dominion over me.*] Any *ſmall ſin* may get *the upper hand* of the ſinner, and bring him under in time, and after that is once *habituated* by long cuſtom: ſo as he cannot eaſily ſhake off *the yoke*, neither redeem himſelf from under *the tyranny* thereof. We ſee the experiment of it but too often and too evidently in our common *Swearers* and *Drunkards*. Yet do ſuch kind of ſins, for the moſt part, grow on by little and little, ſteal into the *throne* inſenſibly, and do not *exerciſe Dominion* over the enſlaved ſoul, till they have got *ſtrength* by many and *multiplied acts*. But a *Preſumptuous ſin* worketh a great alteration in the ſtate of the ſoul *at once*, and by one *ſingle act* advanceth marvellouſly: weakning *the ſpirit*, and giving a mighty advantage to *the fleſh*, even to the hazard of a *compleat Conqueſt*.

24. *Laſtly*, he ſpeaketh of *the great offence*: Total and final *Apoſtaſie*; which ſome underſtand to be the very *ſin againſt the Holy Ghoſt*: which cutteth off from the offender all poſſibility of *pardon* and *reconcilement*, becauſe it is ſuppoſed to be attended with *final impenitency*; and without *penance* there is no hope of *reconcilement*, or place for *pardon*. *David* petitioneth to be kept back from theſe *Preſumptuous ſins*, and free from their *Dominion*, that ſo he might *be upright and innocent from the great tranſgreſſion*. As if theſe *Preſumptuous ſins* did make ſome nearer approaches to that *great tranſgreſſion*: and as if no man could well ſecure himſelf againſt the danger of *final impenitency*, but by keeping out of the reach of theſe *Preſumptuous ſins*.

25. From all theſe intimations in the Text we may conclude, there is ſomething more in *Preſumptuous ſins*, than in ſins of *Ignorance* and *Infirmity*: the *Obliquity* greater, and the *Danger* greater. Which we are now a little farther to diſcover, that ſo our care to avoid them may be the greater. Their *Obliquity* is beſt ſeen in the *Cauſe*: their *Danger*, in the *Effects*. It hath been cleared already, that *Preſumptuous ſins* ſpring from the perverſneſs of *the will*, as the moſt proper and *Immediate cauſe*: and it is *the will*, that hath the chief ſtroke in all *moral actions*, to render them *good* or *bad*, *better* or *worſe*. It is a Maxim amongſt the Caſuiſts, *Involuntarium minuit de ratione peccati*: and [b] *Voluntas diſtinguit maleficia*, ſay the Lawyers. So that albeit there be many circumſtances, as of *Time*, *Place*, *Perſons*, &c. and ſundry other reſpects, eſpecially thoſe of *the Matter*, and of the *End*, very conſiderable for the aggravating, extenuating, and comparing of *ſins* one with another: yet *the conſent of the Will* is of ſo much greater importance than all the reſt, that (all other conſiderations laid aſide) every *ſin* is abſolutely by ſo much *greater* or *leſſer*, by how much it is *more* or *leſs voluntary*. Sithence therefore in ſins of *Ignorance* and *Infirmity* there is leſs *Wilfulneſs*; the Will being *miſled* in the one by an *Error* in the Judgment, and in the other *tranſported* by the violence of ſome *Paſſion*: and in ſins of

[b] Qui iniuriæ. F. de furtis. 47. 253.

Preſum-

Presumption there is a greater *wilfulness*; wherein the Will, wanting either *information* or *leasure* to resolve better, doth yet *knowingly* and *advisedly* resolve to do ill: it will necessarily follow, that *Presumptuous sins* are therefore far greater sins, than either of the other are. *The Will* being abundantly and beyond measure *wilful*, maketh the *sin* to be abundantly and beyond measure *sinful*. Doubtless far greater was *Davids* sin, in murdering (though but) his *servant*: than either *Peters*, in denying his *Master*; or *Sauls*, in blaspheming and persecuting his *Saviour*.

26. Nor only do *Presumptuous sins* spring from a worse *Cause* than the other, and thence are more *sinful*: but do also produce worse *Effects* than they, and so are more *Dangerous*: Whether we look at them *before*, or *at* the time of *Repentance*, or *after*. *Before Repentance*, they *harden* the heart wonderfully; they *wast the Conscience* in a fearful manner, and bring such *a callous crust* upon the inner man: that it will be * a long and a hard work, so to supple, soften, and intender the heart again, as to make it capable of the impressions of *Repentance*.. For alas! what hope to do good upon a *wilful man?* The most grave *admonitions*, the most seasonable *reproofs*, the most powerful *exhortations*, the most convincing *Reasons* that can be used to such a man; are but *Tabula cæco*, as a curious Picture to a *blind* man; (for who so *blind*, as he that *will not see?*) and *Fabula surdo*, a pleasant tale to a *deaf* man; (for who so *deaf* as he that *will not hear?*)

* *Tardiùs peccatum solvitur, quod per concilium solidatur.* Greg. de cura pastor. Part. 3.

27. Thus it is with *wicked men* and cast-aways, whose brawny hearts are by these *wilful rebellions* fitted for, and fatted up unto *destruction*. And verily not much better than thus is it with *Gods faithful servants* for the time; if at any time they hap to fall into any *presumptuous sin*, in what a sad condition may we think poor *David* was, after he had lain with *the Wife*, and slain *the Husband?* What *musick* could he now (trow ye) find in his own *Anthems?* With what *comfort* could he say his *Prayers?* Did not his *tongue*, think ye, cleave to the roof of his mouth? And had not his *right hand* well-nigh forgot her cunning? To the judgment of man, no difference for some months together (during his *unrepentance*) betwixt *holy David*, the man *after Gods own heart*, and a *profane scorner*, that had *no fear of God* before his eyes. Such *wast* and havock had *that great sin* made, and such *spoil* of the graces and pledges of Gods holy Spirit in his soul. Look how a sober *wise man*, who when he is *himself*, is able to order his *words* and *affairs* with excellent *discretion*; when in a sharp burning fever his *blood* is inflamed, and his *brains* distempered, will *rave*, and *talk* at random, and *fling* stones and dirt at all about him, and every other way in his speeches and motions, behave himself like *a fool* or *mad-man*: so is the servant of God, lying under the guilt of a *Presumptuous sin*, before Repentance.

28. And then when he doth come to *repent*; Lord what a-do there is with him, before that *great stomach* of his will *come down*, and his *Masterful spirit* be soundly *subdued!* And yet *down* it must, *subdued* it must be; or he getteth no *pardon*. What shrinking and drawing back, when *the wound* cometh to be *searcht!* And yet [a] *searcht* it must be, and *probed* to the bottom; or there will be no perfect recovery. *Presumptuous sins*, being so grievous as hath been shewed, let no man think they will be *removed* with [b] mean and ordinary *Humiliations*: *The Remedy* must be proportioned, both for strength and quantity, (*Ingredients* and *Dose*) to the *Quality* and *Malignity* of the distemper; or it will never do the cure. As stains of a *deep dye* will not out of the cloth, with such ordinary *washings*, as will fetch out *lighter spots*: so to cleanse the heart defiled with these deeper pollutions, these *crimson and scarlet sins*, and to restore it pure *white as snow or wool*; a more solemn and *lasting course* is requisite, than for lesser transgressions. It will [c] ask more *sighs*, more *tears*, more *Indignation*, more *revenge*; a stronger infusion of all those sovereign *ingredients* prescribed by

[a] *Alto vulneri diligens & longa medicina non desit.* Cypr. ser. 5. de lapsis.

[b] — οὐ γὰρ αὐτάρκεις τοῖς μεγάλοις παθέεσσι μικρὸν ἄκος. Naz. Arcan. carm. 8. Isa. 1. 18. 2 Cor 7. 11.

[c] *Quàm magna deliquimus, tam granditer defleamus.* Cypr. Ibid.

by St. *Paul*, 2 *Cor.* 7. before there can be any comfortable hope that it is pardoned. *The will* of man is a ſowre and ſtubborn piece of *clay*, that will not frame to any ſerviceable uſe, without much *working*. A ſoft and *tender heart* indeed is ſoon *rent* in pieces: like a *ſilken garment*, if it do but catch upon any little nail. But a heart *hardned* with long *cuſtom* of ſinning, eſpecially if it be with one of theſe *preſumptuous ſins*, is like the *knotty root-end* of an *old Oak*, that hath lain long a drying in the Sun. It muſt be [a] a *hard wedge* that will *enter*, and it muſt be handled with ſome skill too to make it do that: and when *the wedge* is entred, it will endure many a *hard knock*, before it will yield to the Cleaver, and fall in ſunder. And indeed it is a bleſſed thing, and to be acknowledged a gracious evidence of Gods unſpeakable *mercy*, to thoſe that have *wilfully* ſuffered ſuch an *unclean ſpirit* to enter in, and to *take poſſeſſion* of their ſouls, if they ſhall ever be enabled to *out him* again, though with never ſo much *faſting* and *prayer*. *Potentes Potenter*, they that have *mightily offended*, ſhall be ſure to be *mightily tormented*, if they *repent not*: and therefore it is but reaſon they ſhould be *mightily humbled*, when they do *repent*.

[a] —— *duro nodo durus cuneus.* Adag. —— *graviſſimus nodus non poteſt expelli niſi graviſſimo oppreſſorio.* Ambroſ.

29. *After Repentance* alſo, *Preſumptuous ſins* for the moſt part have their uncomfortable *Effects*. Very ſeldom hath any man taken the liberty to *ſin preſumptuouſly*, but he hath after met with that which hath been *grievous* to him: either *in outward things*, or in his *good name*, or in his ſoul; in ſome or other of theſe, if not in all, even after *the renewing* of himſelf by *repentance*, and the ſealing of his *pardon* from God. Like a grievous *wound* or *ſore*, that is not only of *a hard cure*, but leaveth alſo ſome remembrance behind it, ſome *ſcarr in the fleſh* after it is cured.

30. *Firſt*, a Preſumptuous Sinner rarely eſcapeth without ſome notable *outward Affliction*. Not properly as a *debt* payable to the Juſtice of God by way of *ſatisfaction*: for there is no proportion between the one and the other. But partly, as *an evidence of Gods high diſpleaſure* againſt ſuch a *high provocation*; and partly, as a *fit chaſtiſement*, wherewith he is pleaſed in *mercy* to correct his *ſervants* when they have demeaned themſelves ſo *preſumptuouſly*: that both they and others may be *admoniſhed* by that *example* to do ſo no more. Be *David* the inſtance. What a world of *miſchief* and *miſery* did he create unto himſelf by that one preſumptuous fact *in the matter of Uriah*, almoſt all the days of his life after? The *Prophet Nathan* at the very ſame time, when he delivered him Gods *royal and gracious pardon* for it, under ſeal (*Tranſtulit peccatum, the Lord hath put away thy ſin:*) yet did he withal read him the *bitter conſequents* of it; as you have them ſet down, 2 *Sam.* 12. And as he foretold him, accordingly it fell out with him. His *daughter* defiled by her brother: that *brother* ſlain by another brother: a *ſtrong conſpiracy* raiſed againſt him by *his own Son*: his *Concubines* openly defiled by the ſame Son; himſelf afflicted with the *untimely* and *uncomfortable* death of that Son, who was his darling: reviled and *curſed* to his face by a baſe unworthy Companion: beſides many other *affronts*, *troubles*, and *vexations* continually. He had few quiet hours all his life long: and even upon his *death-bed* not a little diſquieted with tidings of his *two Sons*, almoſt up in arms about the Succeſſion. We uſe to ſay, *The wilful man never wanteth woe*: and truly *David* felt it by ſad experience: what *woe* his *wilfulneſs* wrought him.

2 Sam. 12.13. 2 Sam. 13.14. —— 29. 2 Sam. 15.12. —— 16. 22. —— 18. 33. 2 Sam. 16. 5. &c. 1 Kings 1. 17. &c.

31. *Secondly*, Preſumptuous ſins are often *Scandalous*; leaving *an indelible ſtain* and blot upon the *name and memory* of the guilty offender, not to be wholly *wiped off*, ſo long as that *name* and *memory* laſteth. *David* muſt be our *inſtance* here too; who ſinned many other times and ways, beſides that *in the matter of Uriah*. "It can be little pleaſure to us to rake into the *Infirmities* of "Gods *Servants*, and bring them upon the Stage; it would perhaps become "our charity better to *caſt a Mantle* over their nakedneſs, where *the fact* will

"with

" with any tolerable conſtruction bear *an excuſe*. Yet ſith *all things that are*
" *written are written for our learning*, and that it pleaſed the wiſdom of God, Rom. 15. 4.
" for that end to leave ſo many of their *failings* upon record, as glaſſes to re-
" preſent unto us our common *frailties*, and as *monuments* and *marks* to mind
" us of thoſe *rocks* whereat others have *ſhipwrackt*: it cannot be blamed in us,
" to take *notice of them*, and to make the beſt *uſe* we can of them for our own
" ſpiritual advantage. His diffidence then, and anxiety, *leſt he ſhould periſh one* 1 Sam. 27. 1.
day by the hands of Saul, when he had Gods promiſe that he ſhould out-live him.
His deep *diſſimulation* with and before *Achis*; eſpecially when he tendred his 1 Sam. 21. 12.
ſervice to him in the Wars. His raſh cholerick *vow to deſtroy Nabal*, and all that & 27. 10.
belonged to him; who had indeed played *the churl* and *the wretch* with him (as & 28. 8.
covetous and *unthankful* men ſometimes will do) but yet *in rigore* had done 1 Sam. 25. 22.
him *no wrong*. His double injuſtice to his loyal Subject *Mephiboſheth* (and 2 Sam. 16. 4.
therein alſo his *forgetfulneſs* of his old and truſty *friend Jonathan*) firſt, in *giving away all his Lands* upon the bare *ſuggeſtion* of a ſervant, and that to *the falſe Informer* himſelf, and that without any *examination* at all of the matter; and then, in *reſtoring him but half* again, when he knew the *ſuggeſtion* to be falſe. —— 19. 29.
His fond affection to his ungracious Son *Abſalom*; in tendring *his life* before his —— 18. 5 33.
own ſafety, and the publick good, and in taking *his death* with ſo much unmanly impatience. His lenity and *indulgence* to his other Son *Adonijah*, who was no
better than he ſhould be neither; to whom he never ſaid ſo much at any time, 1 King. 1. 6.
as *Eli* did to his Sons, *Why haſt thou done ſo?* His carnal confidence in the mul- 2 Sam. 24. 1.
titude of his *Subjects*, when he cauſed them to be *numbred* by the Poll. Theſe &c.
(and perhaps ſome other) *ſinful overſights*, which do not preſently occur to my memory, are regiſtred of *David*, as well as the *murther of Uriah*. Yet as if all theſe were *nothing* in compariſon of that *one*: that *one alone* is put in by the Holy Ghoſt by way of *exception*, and ſo inſerted as an *exception* in that glorious teſtimony, which we find given of him, 1 *King*. 15. 5. [*David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.*] That is, he turned not aſide ſo foully, and ſo *contemptuouſly*, ſo *preſumptuouſly*, and ſo provokingly in any other thing, as he did in that buſineſs of *Uriah*. All his *Ignorances*, and *Negligences*, and *Inconſiderations*, and *Infirmities* are paſſed over in ſilence: only this great *Preſumptuous ſin* ſtandeth up as a Pillar or Monument erected *ad perpetuam rei memoriam*, to his perpetual *ſhame* in that particular: for all ſucceeding generations to take *warning* and *example* by.

32. Yet were this more tolerable, if beſides *a Stain* in the *Name*, theſe *Preſumptuous ſins* did not alſo leave *a Sting* in the *Conſcience* of the ſinner, which adideth in him many times a long while after the ſin is *repented* of and *pardoned*; ready upon every occaſion to *ſmite* him, and to *gall* him with ſome *touch* and *remorſe* of his old *preſumption*. Like as a man, that having gotten ſome *ſore bruiſe* in his youth, and by the help of *Surgery* and the ſtrength of *youth* overworn it; may yet carry *a grudging of it* in his bones or joynts *by fits* perhaps to his dying day. And as for the moſt part ſuch *grudgings* of an old bruiſe are apteſt to recur upon ſome new *diſtemper of body*, or upon *change of weather*: ſo the grief of an old *preſumptuous ſin* is commonly moſt felt, upon the committing of ſome *new ſin*, or the approach of ſome *new affliction*. Do you think *David* had not in all thoſe *afflictions* that after befel him, and at the apprehenſion of every *ſinful overſight* into which he fell, a freſh remembrance withal of *the matter of Uriah*, not without ſome *grief* and *ſhame* thereat? As Gen. 42. 21, 22
the diſtreſs *Joſephs brethren* met with in *Ægypt*, *Gen.* 42. brought to their *re-* V. *Jacob. Armagh.* Anna-
membrance their treacherous dealing with him: which was (by probable com- les a. m. 2276.
putation) at the leaſt *twenty years after* the thing was done. Yea, and after their —— 2315.
Fathers death, (which by the like probable computation was near upon *twenty* —— 50. 15.
—— 17.
years

years more) *the remorſe* of the ſame ſin wrought upon their *Conſciences* afreſh, perplexing their hearts with new *fears and jealouſies.* "True it is, the ſinner "once *throughly purged* of the ſin by repentance, *hath no more conſcience* of that "ſin, in that fearful degree (ordinarily) as to be *a perpetual rack* to his ſoul, "and to *torment* him with reſtleſs doubtings of his reconcilement even to *de-* "*ſpair:* yet can it not chuſe but put ſome *affrightment* into him, to remember "into what a *deſperate eſtate* he had before plunged himſelf by his own *wilful* "*diſobedience*, if God had not been infinitely gracious to him therein. Great *preſumptions* will not ſuffer him that hath *repented* them, for ever quite to *forget* them: and he ſhall never be able to *remember* them, without *ſhame* and *horrour.*

33. Great cauſe then had *David* to pray ſo earneſtly (as we ſee here he doth) againſt them; and as great cauſe have the beſt of us to uſe our beſt care and endeavour to avoid them: being they ſpring from ſuch *a curſed root*, and are both ſo *grievous* to the holy Spirit of God, and of ſuch *bitter conſequents* to the guilty offender. Our next buſineſs will be (the *ſin* and *danger* being ſo great) to learn what is beſt to be done on our part, for the *avoiding* and *preventing* both of *ſin and danger.* Now the *means of prevention* (our *third Diſcovery*) are, *Firſt*, to ſeek help from the hand of God, by *praying* with *David* here that the Lord would *keep us back*; and then to put to our own *helping hand*, by ſeconding our prayers with our beſt endeavours, to *keep our ſelves back* from theſe *preſumptuous ſins.*

34. *A ſove Principium.* We have no ſtay, nor command of *our ſelves*; (ſo maſterful are our *Wills*, and head-ſtrong:) but that, if God ſhould leave us wholly to *the wildneſs* of our unruly *nature*, and to take our own *courſe*, we Pſal. 32. 9. ſhould ſoon *run* our ſelves upon our own *ruine.* "Like unto *the horſe and mule* "*that have no underſtanding*, to guide themſelves in a right and ſafe way; but "they muſt be *holden in with bit and bridle* put into their mouths: elſe they will "either *do* or *find* miſchief. If we be not *kept back* with ſtrong hand (and no other *hand* but *the hand of God* is ſtrong enough to *keep us back:*) we ſhall ſoon run into all *extremities* of evil with the greateſt *impetuouſneſs* that can be, *as the* Jer. 8. 6. *horſe ruſheth into the battle*; running into every *exceſs of riot* as faſt as any tem- 1 Pet. 4. 4. ptation is ſet before us, and committing all manner of wickedneſs *with all kind* Eph. 4. 19. *of greedineſs. David* knew it full well; and therefore durſt not truſt his own heart too far: but being *jealous* over himſelf with a *Godly jealouſie*, evermore he made God his refuge. If at any time he had been *kept back* from ſinning, when ſome *opportunity* did ſeem to tempt or provoke him thereunto, he *bleſſed God* 1 Sam. 25. 32. for it: for he ſaw it was Gods doing, more than his own, *(Bleſſed be the Lord* —— 34. *that hath kept his ſervant from evil)* in the caſe of *Nabal*, 1 *Sam.* 25. If at any time he deſired to be *kept back* from ſinning, when *Satan* had laid *a bait* for him *without*, ſuitable to ſome *luſt* ſtirring *within*; he ſought to God for it: for he knew that he muſt do it; himſelf could not *(keep back thy ſervant alſo from preſumptuous ſins)* here in the Text. Without his help and bleſſing all *endeavours* are in vain: his help and bleſſing therefore muſt be ſought for in the firſt place by *prayer.*

35. But we may not think, when we have ſo done, that we have done all that lieth upon us to do; and ſo an end of the buſineſs. It is *Gods bleſſing*, I confeſs, that doth the deed; not *our endeavours:* but we are vain, if we expect Gods *bleſſing*, without doing our *endeavours.* Can we be ſo ſenſleſs as to imagine it ſhould ſerve our turn to ſay, *Lord keep us back:* and yet our ſelves in the mean time *thruſt forward* as faſt as we can? No: if we will have our *prayers effectual* (and in their *efficacy* is our chiefeſt hope and comfort;) we muſt ſecond our *faithful prayers* with our *faithful endeavours. Oculus ad Cœlum; manus ad clavum.* Then may we with confidence expect, that God ſhould do *his part*

in

in *keeping us back*, when we are duly careful to do *our part* alſo towards the *keeping our ſelves back* from preſumptuous ſins. Againſt which ſins, the beſt and moſt ſovereign *preſervatives*, I am yet able to preſcribe, are *theſe four* following. It is every mans concernment: and therefore I hope it ſhall be without offence, if after the example of God himſelf in delivering *the Law*, I ſpeak to every mans ſoul (as it were) *in particular*.

—— τηρεῖ ἑαυτὸν. 1 John 5. 28.

36. For the avoiding then of *Preſumptuous ſins: Firſt*, be ſure never to do any thing againſt *the clear light* of thine own *Conſcience*. "Every *known ſin* hath a "ſpice of wilfulneſs and *preſumption* in it. The very compoſure of *Davids* "*Prayer* in the preſent paſſage implieth as much; in paſſing immediately, after "the mention of his *ſecret* and unknown *ſins*, to the mentioning of theſe *pre-* "*ſumptuous ſins*: as if there were ſcarce any *medium* at all between them. And "every *ſin againſt Conſcience* is a known ſin. A man hath not a *heavier Foe* than "his own *Conſcience*, after he hath ſinned; nor before he ſin, a *faſter Friend*. O take heed of loſing ſuch a *Friend*: or of making it, of a *Friend*, an *Accuſer*. If I ſhould ſee one that I loved well fall into the company of a *Cheater*, or other crafty Companion, that would be ſure to inveigle him in ſome *ill bargain*, or draw him into ſome *hurtful inconvenience*, if he ſhould cloſe with him; of whom yet he had no ſuſpition: I ſhould do but the part of *a Friend* to take him aſide, tell him who had him in hand, and bid him look well to himſelf, and beware *a cheat*. But if he ſhould after ſuch *warning* given grow into farther *familiarity* with him; and I ſhould ſtill give him *ſigns* one after another, to break off *ſpeech*, and to quit the *company* of ſuch a dangerous fellow, and all to no purpoſe: Who could either *pity him*, or *blame me*, if I ſhould leave him at laſt to be *gulled* and *fooled*, that ſet ſo little by [a] the wholſom and timely admonitions of *his friend*? Much greater than his is thy folly, if thou [b] neglecteſt the *warnings*, and deſpiſeſt the *murmurings* of thine own *Conſcience*. Thou ſuffereſt it but deſervedly, if *thy Conſcience* having ſo often *warned* thee in vain, at length grow weary of that office, and leave thee to take thine own courſe; and ſo thou become a prey to the *Devil*, and fall into ſundry grievous preſumptions. *Quis enim invitum ſervare laboret?* Be careful not to *grieve thine own ſpirit* by offending thy *Conſcience*: and thou ſhalt not lightly *grieve the Spirit of God* by ſinning *Preſumptuouſly*.

[a] ἀγαθὸν ὃ νουθέτησις ἔστιν ἑταίρου. Homer. Il. λ.
[b] *O te miſerum ſi contemnis hunc teſtem.* Senec. Ep. 43. Hor. 1. Ep 20. Eph. 4. 30.

37. *Secondly*, ſtrive to be Maſter of thine *own Will*. We count our *horſes* unſerviceable till they be *broken*: and the more head-ſtrong the more unſerviceable: And it is a point of the greateſt skill in the Art of *Education*, for Parents betimes to break their Children of their *Wills*. If *David* had done ſo with his *Abſalom*, and his *Adonijah*, for ought we know, he might have had more comfort of them. Why ſhouldſt not thou carry as ſteady and ſevere a hand over thine *own Soul*, as a diſcreet *Father* would do over his *Child*? And be as careful to *break thy ſelf* of thine *own Will*; as he *his Child* of his? And to get the *Maſtery* over thy ſelf in greater matters, it will behove thee to exerciſe this *Diſcipline* firſt in leſſer things: as he that would be a *skilful Woodman*, will exerciſe himſelf thereunto firſt by ſhooting ſometimes at a *dead mark*. In thy *meats*, and *drinks*, in thy *paſtimes* and *ſociety*, in other *delights* and *things*, ſuch as are in themſelves both *lawful* and *honeſt*; exerciſe this *ſoveraignty* now and then over thine *own Will*. When thon obſerveſt it eagerly bent upon ſome one thing, (that may without *ſin* or *folly* be left undone;) ſometimes *deny thy ſelf* and thine own will therein; *curb thy deſires*, though they be ſomewhat *importunate*: and thou ſhalt find in time incredible benefit by it. There are ſome other, but this is one of the beſt uſes of *Faſting*, and (to my ſeeming) the moſt proper and immediate good that cometh by it: not ſo much to tame *the fleſh*, and take down *the body* (though that alſo) as to croſs *the appetite*, and pull down *the Will*. "That "Proverbial form of *afflicting the ſoul*, uſual among the *Hebrews*, and that "peculiar

Iſa. 58. 5.

Prov. 23. 2. 1 Cor. 9. 27. —— 25.

"peculiar to *Solomon* of *putting a knife to the throat*, do both look this way. And ſo doth St. *Pauls* ὑπωπιάζω. 1 Cor. 9. which is an *athletique pugilar* word: as thoſe that beat one another with their fiſts, *ſtriving for the Maſtery*; ſo did he to *bring his body in ſubjection*, that ſo he might have (as the phraſe is otherwhere in the ſame Epiſtle) ἐξουσίαν τοῦ ἰδίου θελήματος, *power over his own will.*

1 Cor. 7. 37.

Knolles.

38. *The fact* was barbarous, but yet *the Story* memorable of *Amurath* the Great Turk, in cutting off with his own hands the head of his beautiful Minion *Irene*, upon no diſlike at all; but meerly that his *Princes* (who were diſpleaſed to ſee his mind, by doating upon her, drawn off from all care of *the publick affairs*) might withal ſee, how he could *command* himſelf, and *conquer* his own affections. But we need not ſeek out ſo far for *an example*: having one more *innocent*, and of a far better man than he, in the Scriptures; even our *David.* Who longing with an earneſt appetite to drink of the *water of the Well by the gate of Bethlehem*: "Yet when he had it brought him, by the brave attempt "of three of *his Worthies*, he would not *taſt* a drop of it, but (in condemnation of *the inordinacy of his appetite*, which had expoſed ſuch worthy perſons to the hazard of their lives) *poured it out unto the Lord.* What a maſs of *Sin* and *Miſery* had he eſcaped, could he have ſo denied himſelf *in the matter of Uriah?* Verily, there is no *conqueſt* like this, for a man to *conquer* himſelf: and he that hath [a] ſubdued his *own will*, hath done a braver thing, than he that hath taken a *Town*, or ſcaled the walls of a *Caſtle.* It is *wilfulneſs* only that begetteth *Preſumption*: the more therefore thou canſt maſter *thine own will*, the ſafer thou art from *ſinning Preſumptuouſly.* That is the *ſecond.*

2 Sam. 23. 15, 16.

[a] *Quem magis admiraberis, quàm qui imperat ſibi, quàm qui ſe habet in poteſtate? Gentes facilius eſt barbaras,* &c. Senec. 5. de benef. 7.

Prov. 16. 32.

2 Tim. 2. 26.

39. *Thirdly*, beware of *engaging thy ſelf to ſin.* It is a fearful thing, when ſin hath got *a tye* upon a man. Then is one properly *in the ſnare of the Devil*; when he hath him as it were in a ſtring, and may *lead him captive* to what meaſure of *preſumption* he will. And ſundry ways may a man thus entangle himſelf: by a *Verbal*, by a *Real*, by a *Sinful Engagement.* He ſhall do beſt to keep himſelf out of all theſe *ſnares.* But if once he be in, there is no way out again but one: even this, *To loſe his pledge*, to break in ſunder *the bonds* wherein he is tied, as *Samſon* did the *green withs*, and to caſt away thoſe *cords* from him.

Judg. 16. 9.

40. A man hath bound himſelf raſhly by ſome *Promiſe*, *Vow*, or *Covenant*: to do ſomething he *may not do*, or not to do ſomething he *ought to do.* He is now *engaged* in a ſin, the Devil hath got *this tye* upon him. And though *his Conſcience* tell him he cannot proceed without *ſin*; yet becauſe of his *vow*, or his *oath*, he is *wilful*, and muſt on. It was *Herods* Caſe, for taking off the *Baptiſts head.* It was *againſt his Conſcience* to do it, for he knew he had *not deſerved* it: Yea, and it was againſt his mind too to do it, for the Text ſaith, he *was exceeding ſorry* that his Niece ſhould put him upon it. But ſaith the Story withal, *for his Oaths ſake*, and becauſe *the great ones* about him ſhould not ſay but the King would be *as big as his word*, he reſolved it ſhould be done, and *gave commandment* accordingly to have it done. This I call *a Verbal Engagement.*

Mat. 6. 20. —— 26.

41. There is a *Real* one too, as ill as this. For example. A man heareth of a *bargain* which he apprehendeth will be for his *profit*; or ſpieth out a likely way for his *advancement*: and being unwilling to loſe *the opportunity*, perhaps diſburſeth ſome *moneys*, or putteth his *great friends* upon it, to further his *deſign.* It may be afterwards, upon better conſideration, he eſpieth *a flaw* in it, which he ſaw not before: or ſome intervening *accident*, which he could not probably foreſee, hath caſt ſuch *a rub* in his way, that he cannot go on fairly, as at firſt he hoped, but he muſt ſtrain *his conſcience* a little to remove that *rub.* This he knoweth he ſhould not do: but alas, he is now *engaged.* The Devil hath *this tye* upon him; It would not be for his *eaſe* to loſe ſo much *money*, as he is out of purſe already in the adventure; And he ſhall hazard the loſs of his *great friends* hereafter, if having put them upon a buſineſs, he ſhould now relinquiſh it:

it: And so he resolveth to go on. It was *Amaziah*'s Case in part, when to aid him against the *Edomites* he had *hired a hundred thousand men of Israel for an hundred talents of silver*. A Prophet cometh to him, and telleth him it was the Lords pleasure he should *dismiss the Souldiers* he had hired; for *God would not be with them*: and if he did employ them, *he should not prosper*. The King was troubled at it not a little. He might fear lest the *cashiered Souldiers* should do him some *displeasure* as they returned back: and so they did, and that *a shrewd displeasure* too. But the thing he stuck at most, was *the moneys* he was out (*What shall we do*, saith he, *for the hundred talents, which I have given to the Army of Israel?*) He thought it went hard to part with such *a round sum* for nothing. Indeed the Prophet put him into *the right way*; even to give it for lost, and to rest upon the goodness of God, *who was able to give him much more than that*. And the King did very well and wisely, to *hearken* to the counsel of *the Prophet*, and to be content to sit down with *the loss*: And so he *came well off* at the last, though he was dangerously *engaged* onward. 2 Chron. 25. 6. — 13. — 9.

42. Besides that *Verbal*, and this *Real*, there is yet a third, which I call a *sinful Engagement*, (because it is such *originally*, and *à principio*; for the two former also are sinful *à termino*, and in the *Event*:) far worse than either of both. And that is, when a man hath already done *some evil*, from which he cannot handsomly acquit himself, but to his *loss or shame*, or other *punishment*; unless he either *cover it*, or *maintain it*, or some other way help himself, by laying [a] *another sin* upon it, as untoward *Children* and naughty *Servants* are wont, when they have done *a fault*, and yet would shun *the blame*, to shift it off with *a lie*. This is [b] the most *dangerous tye* of all other: and there is nothing that so *desperately* casteth a man upon a *wilful resolution* of sinning, as when *the committing* of one Sin bringeth with it a *seeming necessity* of doing another. This makes men, like the *Giants* in the Poets, *imponere Pelion Ossæ*, to *heap sin upon sin*, to pile up transgressions one upon another, and to add *thirst to drunkenness*. It was *Davids* very case in *the matter of Uriah*. "He had never proceeded to "such black thoughts, as to *plot the murther* of a person so *worthy* and so *innocent* in so *base a manner*, and with so much *palpable hypocrisie*; had he not been "deeply *ingaged* before by another *dishoneſt act* already by him committed. He had lain with *the wife*: she proving with child, and all his *other shifts*, whereby he had attempted to cloak it, taking no effect, the thing was like to come to publick knowledge to his everlasting *disgrace*, if not also to the great *reproach of Religion*. No way now to help it, but to take *the husband* out of the way, and to marry *the widow*. He resolveth upon it therefore: [c] so it must be, come what will come on it, *Jacta est alea*: *David* was already in, and now no remedy but he must on.

[a] *Scelera sceleribus tuenda sunt.* Senec. 1. de clem. 13.

[b] *Quid to infelicius cui jam esse malo necesse est?* Ibid. Isa. 30. 1. Deut. 29. 19.

[c] Πολλῶν ἀνάγκη κἂν τύχῃ, κἂν μὴ τύχῃ. Eurip. Hecuba act. 4.

43. These be fearful things. Therefore as *wary men* in the world love to keep themselves out of *bonds*, so do thou beware of these *Engagements*. Seldom doth a man fall into a *Presumptuous Sin*, but where the Devil hath got such *a hank* over him, as one of *these three*, I have now mentioned. But he that hath suffered himself to be thus *ensnared*, hath this only way left for his *escape*, even to *disengage* himself out of hand, by *breaking through* the snare, if he cannot fairly *unty* it: as *Alexander* cut the *great knot* in pieces with his sword, which he could else never have unlooſed. Know that neither *Oath*, *Vow*, nor other *tye* whatsoever is allowed by Almighty God to be *Vinculum iniquitatis*, to bind thee to any sinful inconvenience. Whatsoever *seeming necessity* there is of doing evil; consider it groweth but by a *later contract*: but God is able to plead a *precontract*; by vertue whereof there lieth upon thee an *absolute necessity* of obedience. Oppose then, against all thy *rash promises* and *vows*, that *solemn promise and vow*, thou madest unto God in the face of the Congregation, and tookest the *holy Sacrament* upon it in thy Baptism, to *keep his holy Commandments, and to continue his* Curt. lib. 3.

faithful ſervant and ſouldier unto thy lives end. Let *Equity* teach thee, that the *firſt bond* ſhould be firſt *diſcharged*: and *Reaſon*, that if an *Oath or Vow* muſt ſtand, *the firſt* ſhould rather. That is the *Third preſervative.*

44. Laſtly, and in a word: "*Obdura*, Harden thy ſelf with a holy *obſtinacy* "and *wilfulneſs*; and *Obtura*, ſtop thy ears, *like the deaf Adder*, againſt all the "inchantments of *Satan* and his *inſtruments*, when they would by any cunning Prov. 1. 10. "inticement *charm* thee into any kind of *Sin*. It is *Solomons* receipt, and a ſure one; no *antidote* like it: *My Son, if Sinners entice thee; conſent thou not.* Yet even from *theſe Sinners* thou mayeſt learn this point of *Wiſdom*: behold how *reſolute and wilful* they are in their courſes. Diſſwade them therefrom with the beſt art you can deviſe: they will, it may be, give you *the hearing*; perhaps confeſs you ſpeak *reaſon*. But they hold the *Concluſion* ſtill, in deſpite of all *Premiſſes*: when you have *ſaid* what you can, they will *do* what they liſt. Why canſt thou not be as *obſtinately good*, as they are *obſtinately evil?* And notwithſtanding all the ſophiſms of *Satan*, perſwaſions of *carnal reaſon*, allurements or diſcouragements in *the world*, ſay and hold; that thou wilt not for all that depart from Pſal. 119. 115. the obedience of thy Maker. *Away from me ye wicked, for I will keep the Commandments of my God*; ſaith *David*, *Pſal.* 119. As if he had ſaid, Talk no more —— 106. of it; ſave your breath; I am reſolved of my courſe, *I have ſworn and am ſtedfaſtly purpoſed to keep the Commandments* of my God: with Gods help there will *I hold me*, and all the world ſhall not *wreſt me* from it.

45. The Devil is an *errand Sophiſter*; and will not take an *anſwer*, though never ſo reaſonable and ſatisfactory, but will ever have ſomewhat or other to Mat. 4. 6. *reply*. So long as we hold us but to *Ob.* and *Sol.* to *argument* and *anſwer*; he will never out: but wrangle *in infinitum*. You may ſee it in *Mat.* 4. how ready he was with his *Replies*, even upon our bleſſed Saviour himſelf; and that with *Scriptum eſt* too: as if he meant to *drop quotations* with him. But as there Chriſts —— 10. ὕπαγε Σατανᾶ, *Avoid Satan*, non-pluſt *the Tempter*, beyond all the *Reaſons* and *Authorities*, that could be produced: ſo the ſafeſt way for us to come off clear from him, is to give him a *flat denial* without further reaſon, and let him take that for *an anſwer*, if he will any. Thus to be *Wilful*, is a *bleſſed Wilfulneſs*; a reſolution well becoming the *ſervant* and child of God, and a ſtrong preſervative againſt *wilful Preſumption*. "*The fort* is as good as *half loſt* (having to "treat with ſuch a cunning enemy) if you do but once admit of a *Treaty*: "therefore *ſtand off*.

[a] ἡ ῥητὴ δ' ἐδὲν φέρει βροτοῖσιν, εἰ μὴ τὸ Θεὸν χρήζουτ' ἔχει. Eurip. Supplic. Act. 2.

46. But when we have *done all*, we muſt *begin* again, When we have *reſolved* and *endeavoured* what we can, unleſs [a] the Lord be pleaſed to ſet his *Fiat* unto it, and to confirm it with his *royal aſſent*, all our labour is but loſt. As he is *the Alpha*, ſo is he to be the *Omega* too: and therefore we muſt ſet him at *both ends*. And as we were to *begin* with him, ſo are we to *conclude* with him: *Pray firſt, Pray laſt: Pray before all*, that we may have *grace* to do our Endeavours; *Pray after all*, that he would give a *bleſſing* to our endeavours. That ſo when *Satan*, the *World*, and our own *Fleſh* ſhall all conſpire againſt us to *drive us forward* to the works of ſin, we may by his *grace* and *bleſſing be kept back* therefrom, and enabled to perſevere in true *faith* and *holineſs* all the days of our lives. Which God our *heavenly Father* grant us for his mercies ſake, and for the merits of *Jeſus Chriſt* his only Son our Lord: to whom both with *the Holy Ghoſt*, &c.

A D

AD AULAM.

Sermon V.

GREENWICH, JULY 1637.

Philip. 4. 11.

Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.

1. SAint *Paul* found much *kindneſs* from theſe *Philippians*; and took much *comfort* in it: And becauſe it was more than *ordinary*, and beyond the kindneſs of *other Churches*, he doth therefore ſometimes *remember* it with much *thankfulneſs* both to God and them. "Even *in the beginning of* "*the Goſpel*, that is; preſently after his firſt preaching it Ver. 15.
"among them, (the ſtory whereof is laid down *Acts* 16.) Acts 16. 1.
"when having paſſed through *Amphipolis* and *Apollonia*, he came and preached
"at *Theſſalonica*, which was another principal City of *Macedonia*: theſe *Phi-* 2 Theſ. 3. 7, 9.
"*lippians* hearing belike that the Apoſtle had little other means for his *main-* —— 8.
"*tenance* there, than what he got by his *hand-labour* (wherein both for *exam-*
"*ples* ſake, and becauſe he would *not be chargeable* to the *Theſſalonians*, he employed himſelf diligently *both day and night*;) they ſent over, and ſo did *no other Church* but they, and that *once and again*, to ſupply his neceſſities there. Ver. 15, 16.

2. And as they *began*, it ſeemeth they *continued* to ſhew forth the truth of their *Faith*, and to adorn their *Chriſtian Profeſſion*, by their chearfulneſs and liberality, in *contributing* to the neceſſities of their *brethren* upon every good occaſion, "For at *Corinth* alſo the year following, where for the ſpace of *a year and* Acts 18. 11. 1 Cor. 9. 12. 15.
"*half* together he did for good conſiderations forbear (as he had before done
"at *Theſſalonica*) to challenge that *maintenance* from the people which *by*
"*Gods Ordinance* he had a right unto: *the ſupplies* he had, he acknowledgeth —— 14.
to have come *from the brethren of Macedonia*; As if he had even *robbed the Phi-* 2 Cor. 11. 9.
lippians (it is his own word) in *taking wages of them* for the ſervice done to *other Churches*. —— 8.

3. Not

3. Not to ſpeak of their *great bounty* ſome three or four years after that, to-
Rom. 15. 26. wards the relief of *the poor brethren* that dwelt in *Judea*; wherein they were
2 Cor. 8. 3. *willing of themſelves* without any great ſolicitation, and *liberal* (not only to the utmoſt of, but) even ſomewhat *beyond their power*: Now alſo again, after ſome three or four years more, St. *Paul* being at durance in *Rome*, their former *charitable care* over him (which had not of a good while ſhewn it ſelf forth for
ἀνεθάλετε Verſe 10. lack of *opportunity*) began to *re-flouriſh*, and to put forth with a *freſh verdure*, as a tree doth at the approach of Summer. For they ſent him a large benevo-
—— 18. lence to *Rome* by *Epaphroditus*, of the receipt whereof he now certifieth them by the ſame *Epaphroditus* at his return; expreſſing the great joy and comfort he
—— 18. took in thoſe gracious evidences of their pious affections, *to the Goſpel* firſt, and
—— 19. then *to him.* He highly commendeth their *Charity* in it: and he earneſtly beſeecheth God to *reward* them for it.

4. Yet leſt this *juſt commendation* of their beneficence, ſhould through any
2 Cor. 12. 16. mans uncharitableneſs (whereunto corrupt nature is too prone) raiſe *an unjuſt*
—— 18. *opinion* of him, as if he ſought *theirs* more than *them*, or *being crafty had caught them with guile*, to make a *prey* or a *gain* of them; ſo ſiniſterly interpreting his *extolling* of their *charity* for the time paſt, as if it were but an artificial *kind of begging* for the time to come: he thought it needful for him by way of *Prolepſis* to prevent whatſoever might be ſurmiſed in that kind, which he beginneth to do in the words of *the Text*, to this effect.

5. True it is, nor will I diſſemble it, when I received from *Epaphroditus the*
V. 10. —— 19. *things that were ſent from you*: it was no ſmall *rejoycing* to my heart, to ſee *your care of me* (after ſome years intermiſſion) to *flouriſh again*: And I cannot but give an *Euge* to your charity: for truly *you have done well to communicate with my afflictions.* Yea, I ſhould derogate from *the grace of God*, which he hath beſtowed upon you, and worketh in you, if I ſhould not both *acknowledge* your free benevolence towards me, and *approve* it as *an odour of a ſweet ſwell, a Sacrifice acceptable, and well-pleaſing to God.* Which I ſpeak not out of a greedy mind to make a gain of you, nor *for a cloak of covetouſneſs (God is my witneſs)* nor any other way ſo much in reference to my own *private intereſt*, as for the glory of God, and to the comfort of your conſciences. In as much as *this fruit* of your *Faith* thus working by *Love*, doth redound to the honour of *the Goſpel* in the mean time, and ſhall in the end *abound to your account in the day of the Lord Jeſus.* Otherwiſe as to my own particular, although my wants were *ſupplied*, and my bowels *refreſhed* through your *liberality*, (which, in the condition I was in, was ſome comfort to me:) yet if that had been all I had looked after; the want of the things you ſent me, could not have much afflicted me. *The* Lord whom I ſerve is *God All-ſufficient*: and *his grace* had been ſufficient for me, though *your ſupplies* had never come. He that *enableth me*, (howſoever of my ſelf *unable* to do any thing, yet) to *do all things through Chriſt that ſtrengthneth me*, hath framed my heart by his Holy Spirit, and trained me up hereunto in the School of *Experience* and *Afflictions*; to *reſt my ſelf contented* with his allotment whatſoever it be, and to have *a ſufficiency* within my ſelf, though in never ſo great *a deficiency* of outward things. [*Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.*]

6. The words contain *a Proteſtation*, and *the Reaſon* of it. *Firſt*, becauſe his commendation of their *Charity* to him might be obnoxious to *miſ-conſtruction*, as if he had ſome low *covetous* end therein: to prevent all evil ſuſpicion that way, he *diſavoweth* it utterly by *proteſting* the contrary, in the former part of the verſe, [*Not that I ſpeak in reſpect of want.*] And then to make that *Proteſtation* the more credible, he aſſigneth as *the Reaſon* thereof *the contentedneſs* of his mind [*For I have learned*, ſaith he, *in whatſoever ſtate I am, therewith to be content.*]

content.] Concerning which *Contentedness* in the latter part of the verse, he giveth a touch what a manner of thing it was; and withal acquainteth us how he came by it: giving us some hint, in that, of *the Nature*; in this, of *the Art* of true *Contentment*. Which are the *two things* indeed mainly to be insisted upon from *the Text*. Yet would not *the Protestation* be wholly slipt over: sith from it also may be deduced sundry profitable *Inferences*. Some of which I shall first mind you of, with convenient brevity: and then pass on to the main. Οὐκ ὅτι καθ' ὑστέρησιν. Not that I speak *in respect of want*.

7. Hence learn *first*, what a base and unworthy thing it is, indeed for *any man*; for a *Christian man* much more; most of all for a *Church-man*, to be covetously minded. Would our Apostle be so careful, to quit himself but of *the suspicion*, if *the crime* it self were any whit tolerable? Nor doth he it here only; but upon every needful occasion otherwhere also, using the like preventions and *protestations*. To the *Ephesians*: *I have coveted no mans Silver, or Gold, or Apparel.* Acts 20. 34. To the *Corinthians*: *I have not written these things, that it should be so done to me.* 1 Cor. 9. 15. I was not, neither *will I be burthensome to you, for I seek not yours, but you.* 2 Cor. 12. 14. To the *Thessalonians*: *Neither at any time used we a cloak of covetousness, God is witness.* 1 Thes. 2. 5. He calleth *God* to be his *compurgator*: which sure he would not do, *nisi dignus vindice nodus*; if it did not much concern him to *stand clear* in the eye of the world in that behalf. And he speaketh there of a *cloak of covetousness* too: for who indeed shameth not to wear it outwardly? No man will *profess* himself *covetous*, be he never so wretchedly *sordid within*: but he will for very shame cast as handsome *a cloak* as he can over it (*Frugality*, [a] *good Husbandry*, *Providence*, some *cloak* or other) to hide *the filthiness* of it from the sight of others. But *filthy* it is still; be it *cloaked* never so honestly. Still *God abhorreth it*, as a filthy thing: [*He speaketh well of the covetous, whom God abhorreth.*] "To it in a "more peculiar manner hath the very name of *Sordidness* been appropriated of "old, and still is in every mans mouth. Our Apostle hath set a brand of *Filthiness* upon it more than once (μὴ αἰσχροκερδῆ) calling it *filthy lucre*. Yea, so unfit he holdeth it to be found among *the Priests*, that he would not have it (if it were possible) so much as once [b] *named* (at least not with allowance, not without some *stigma* upon it) *among the Saints*.

[a] *Nec debitè tanquam frugi laudatur avarus.* Juvenal. Satyr. 14. Psal. 10. 3. 1 Tim. 3. 3. 8. Tit. 1. 7.

[b] Eph. 5. 3. If that be the meaning of πλεονεξία there, as translators have commonly rendred it.

8. There is an honest *care* to be had, I confess, of *providing* for a mans self, and those that depend upon him: no less requisite in a *Church-man* than in every other man; if not (in some respects) even much more: and verily he wanteth either *wit*, or *grace*, or both, whoever *neglecteth it*. Yea, further, sith God hath assigned ([a] *by his own ordinance*) *wages* to him that *laboureth* in his work, (and if he be a *faithful Labourer* he is well worthy of it:) he may without injustice not only *expect it*, but even *exact it*, of those that would unconscionably *defraud* him therein. But why may not all this be done, and that effectually too, without either bearing *inwardly*, or betraying *outwardly*, a greedy and *covetous* mind. Whether then we *provide for* our own, by well husbanding what we have; or whether we *look for* our own, by requiring our dues from others: still, still *let our conversation be without covetousness*. *Take heed and beware of Covetousness*, saith our Saviour: doubling his *charge*, that we should double our *circumspection*. Which if we do not, and that with more than ordinary heedfulness; *the love of the world* will creep upon us, and by little and little get within us, and *steal away* our hearts 'ere we can think it. *Take heed and beware of Covetousness*. It is an evil *spirit*, but withal a *subtile*: and can slily wind it self in at a little hole; but having once made *entrance* and gotten *possession*, it is not so easily *outed* again. Rather it will quickly set open a wide door to *seven more*, and in time to a *whole legion* of other evil spirits (I cannot say, *worse* than it self, for there are not many such: but certainly *bad* enough) to render *the end of that man* much *worse than the beginning*. For *the love of money is the root of* (very many

[a] οὕτω καὶ κύριος διέταξε. 1 Cor. 9. 14. Heb. 13. 5. Luke 12. 15. 1 Tim. 6. 10.

many, and even almoſt of) *all evil: which while ſome have coveted after, they have erred from the faith*; made ſhipwrack of their *conſciences*, and entangled
1. themſelves in a world of *piercing cares and ſorrows. But thou O man of God, flie from theſe things:* flie covetouſneſs. Obſerve how careful the Apoſtle is every where to *diſclaim* it: and be thou as careful evermore to *avoid* it.

9. Obſerve hence *ſecondly*, what an *aptneſs* there may be even in very *good men* (through the remainders of natural corruption) to *miſ-interpret* the ſpeeches and actions of their *ſpiritual Fathers*: as if in much of what they *ſaid* or *did*, they aimed moſt at their own *ſecular advantage*. That theſe *Philippians* had *charitable hearts*, if there were no other proof, their *great bounty* both to our Apoſtle and others ſo often by him *remembred*, were evidence enough. Yet ſurely, if he had not withal known thoſe dregs of *Uncharitableneſs* (that as *the ſediments* of depraved nature) lurk in the hearts of the *moſt charitable* men: he might have ſaved the labour, that ſometimes he is put upon, of his *own purgation*. Hard the mean while is *the ſtrait*, men of *our cloth* are often put unto. If we let all go, and permit it to mens conſciences how they will deal with us, reſolving to *ſuffer* and *ſay nothing*: beſides that we expoſe our ſelves both to *loſs* and *ſcorn*; we alſo betray *Gods* and the *Churches* right; and we are alſo unfaithful in *the work* of our Calling, in *ſuffering ſin upon our neighbour* for
Lev. 19. 17. want of a *rebuke*. But if we look better about us, and *require* what of right *belongeth to us*: then do men ſet their mouths wide open againſt us ſtraight; And *covetous* are we, if we do but *ſpeak* for our own (that is the leaſt and beſt they can ſay:) but if *ſue* for it, then not *covetous* only, but *contentious* alſo. Yea, and this is often done with ſuch palpable *iniquity*, that there lieth many times *a deeper imputation* upon us, for but ſeeking to *right our ſelves*, than upon thoſe who by doing us *manifeſt wrong* enforce us thereunto. Alas! is this the *double*
1 Tim. 5. 17. *honour* you would beſtow upon thoſe *that labour in the Word*: firſt to rob them of their *maintenance*, and then to rob them of their *good names?* Do you thus reward the Oxen that *tread out the corn* for you: Firſt, to *muzzle* them up,
1 Cor. 9. 9. that they *cannot eat*; and then to thruſt another *muzzle* upon them, that they *may not complain*.

10. "This is hard, you will ſay. It is ſo: but no more than (ſo long as "there is ſuch *a proneneſs* in moſt men, to *miſ-judge* and *miſ-aſperſe* thoſe that "are ſet over them, eſpecially if they once grow to differ about *meum* and "*tuum*) we may expect from the men of this Generation, and ſhould prepare "for before we *put our hand to the plow*. It ſhould not therefore much diſcourage us (St. *Paul* counted it but *a very ſmall thing*) ſo long as *we know nothing*
1 Cor. 4. 3. *by our ſelves*, and do but what we *may* and *ought*: if we ſhall find our ſelves wrongfully and upon light ſurmiſes taxed of *Covetouſneſs*, of *Ambition*, of *Time-ſerving*, which are the crimes uſually laid in our diſh, not only by *the ſcum of the people*, men of lower rank and repute, but ſometimes even by *perſons of quality*, yea, ſuch as pretend moſt to *Religion*. Since holy *Paul*, than whom never man lived freer from ſuch *vicious affections*, could not without ſo many *Pro-*
[a] *Ne admittam culpam ego meo ſum promus pectori: Suſpicio eſt in pectore alieno* &c. Plaut. in Trinum. 1. 2. *teſtations* ſecure himſelf from [a] *the ſiniſter jealouſies* and *cenſures* of thoſe from whom he received *maintenance*. Rather ſhould their *forwardneſs* to judge thus *uncharitably* of us, make us to walk the more *warily* and *wiſely*, not to give them cauſe, but to be ſure in our whole courſe to have both *the warrant* for what we *are to do*, and for *what we have done*, the *teſtimony* of *a good Conſcience*. That if
1 Pet. 3. 16. yet they will needs *ſpeak evil of us, as of evil doers*, they may do it *gratis*, and to their *own ſhame*, and not *ours*.

11. Obſerve hence *thirdly*, with what *great caution* the Apoſtle here ſpeaketh; and whereſoever elſe he is occaſioned to ſpeak of *himſelf*, or his *own affairs*. It were certainly good for us (in the publick exerciſe of our *Miniſtry* at leaſt,) where me may avoid it, not to meddle at all with *perſonal* and *particular* things,

that

that concern either *our ſelves* or others. Both becauſe the more we deſcend to *particulars*, the more ſubject we are to *miſtakings*, (for *deſcendendo contingit errare*;) and the leaven of a little *error* or *indiſcretion* in the Pulpit, will ſowre a great lump of *Truth* and of *wholeſom Doctrine*: As alſo becauſe *perſonal matters* can hardly be ſo dealt in, (eſpecially in publick) but that, through *prejudices* and *the partiality* of mens *affections*, offence and diſtate will be taken thereat by ſome or other. It were beſt for us therefore, (that we either do not *miſtake*, or be not *miſtaken*) to hold us to *general truths*, forbearing *perſonal matters*, as much as may be. But where *a neceſſity* lyeth upon us, not with conveniency to be avoided (as ſo *the Caſe* may be) to ſpeak of our own, or other mens *particular concernments*: it ſhould be our great care by our bleſſed Apoſtles example, to ballance well every word we ſpeak, and to uſe ſuch *caution* and *diſcretion* therein, that we leave nothing (as far as is poſſible) ſubject to *miſconſtruction*; neither *inject ſcruples* into the heads and minds of our *hearers*, which we ſhall not withal have ſufficiently *removed*: and not only to be ſure to avoid *the juſt giving*, but to uſe our beſt diligence alſo to prevent *the unjuſt taking*, of offence at any thing we ſhall deliver.

12. Obſerve *Fourthly*, how ready the Apoſtle is upon every needful occaſion, as to keep himſelf from *the Crime*, ſo to clear himſelf from [a] *the ſuſpicion* of evil. He that is wanting to his own *juſt defence*, tranſgreſſeth *the Law of God, and the rule of Charity*, in bearing *falſe witneſs* againſt himſelf. And it is not only *cruelty*, but *ſtupidity* too, for a man wholly to diſ-regard what *others think* of him; Eſpecially *pernicious*, when their miſ-conceits of *the perſon* may draw "prejudice upon *his Doctrine*, and conſequently bring ſcandal unto *the Goſpel* of "Jeſus Chriſt. It carrieth with it ever a ſtrong preſumption of *guilt*, but an infallible argument it is of *vanity* howſoever; When a man ſweareth to put away *a crime* from him, before it be *laid* to him: and laboureth (as a woman in travel) to be delivered of *an excuſe*, 'ere any body have *accuſed* him. But, for to ſtop the mouth of *calumny* upon a falſe charge, or to prevent *miſpriſions* where they are likely to enſue, and may do harm if they ſhould enſue: there to *juſtifie* our ſelves, and by publick *manifeſto* (as it were) to *diſclaim* what we might be wrongfully *charged* withal, is many times *expedient*, and ſometimes *neceſſary*. *I am become a fool in glorying*, ſaith our Apoſtle, *but ye have compelled me*. As who ſay; your under-valuing of me, to the great prejudice of *the Goſpel*, but advantage of *falſe Teachers*, hath made that *glorying* now *neceſſary* for me, which had been otherwiſe but *vanity* and *folly*. When his caſe falleth to be ours; we may then do, as he now doth; *purge our ſelves* from falſe *crimes* and *ſuſpicions*, and *maintain* our own *innocency*. Only be we firſt ſure, that *our Conſciences* ſtand clear in *the ſight of God*, before we endeavour to clear *our Credits* before *the faces of men*. Leſt by *juſtifying* our ſelves before them, we contract *a new guilt* before him: and ſo become indeed *worſe* than *we were*, by ſtriving to ſeem *better* than *we are*.

[a] *Omnes bonos bonaſus accuratè adde rei, Suſpicionem & culpam ut ab ſe ſegregent.* Plaut. in Trinum. 1. 2.

2 Cor. 12. 11.

All theſe from the *proteſtation* in the former part of the verſe, Οὐχ ὅτι, &c. *not that I ſpeak in reſpect of want.*

13. But *the main* of our buſineſs is (as I ſaid) in the latter part of the verſe: concerning *the Nature* and *the Art of Contentment*. All *Arts* have their *Præcognita*: ſo hath this. "The firſt and chiefeſt whereof is (as in all other *Arts* "and *Sciences*) to underſtand, *Quid ſit, Qua de re agitur*, what it is that we "are to treat of as *the ſubject matter* of the whole diſcourſe: as whereunto all "the *Precepts*, *Rules*, and *Concluſions* therein contained muſt relate. We ſhall never learn *the Art*, unleſs we firſt know *the Nature* of *Contentment*. Of that therefore *firſt*, from theſe words (very few in the Original) ἐν οἷς εἰμι, *In whatſoever ſtate I am.*

14. Wherein *the Nature* of true *Contentment* is (by intimation) diſcovered

from *the object* thereof in *three particulars:* partly *limited* and partly *unlimited.* Limited *firſt,* in reſpect of *the Perſon:* it muſt be a mans *own eſtate.* The Verb here is in *the firſt Perſon,* εἰμὶ *I am.* Limited *ſecondly,* in reſpect of *the time:* it muſt be a mans *preſent eſtate.* The Verb here is of *the Preſent tenſe,* εἰμὶ, *I AM.* But *thirdly,* for the *kind* (high or low;) for *the Quantity* (great or ſmall;) for the *Quality* (convenient or inconvenient;) and in every other reſpect, altogether indifferent and *unlimited.* So it be a mans *own,* and *preſent* eſtate, it mattereth not elſe what it be; ἐν οἷς indefinite, *In whatſoever eſtate.* In theſe *three* joyntly conſiſteth *the nature* of contentment: in any of which whoever faileth, is ſhort of St. *Pauls* learning. That man only *hath learned to be content,* that can ſuffice himſelf with *his own* eſtate, with *the preſent* eſtate, with *any eſtate.* Of theſe *three* therefore in their order. And firſt of the *Limitation* in reſpect of *the perſon,* That a man reſt ſatisfied with *his own eſtate.*

15. The very thing (to my ſeeming) principally intended in *the laſt Commandment* of the *Decalogue,* Οὐκ ἐπιθυμήσεις. Which forbiddeth expreſly the coveting of our *neighbours Houſe, his Wife, his Cattle:* and proportionably, the coveting of his *Farm,* his *Office,* his *Honour,* his *Kingdom:* and generally *the coveting* of any thing *that is anothers.* "Which is as much in effect, as to re-
"quire every man to reſt *fully ſatisfied* with that portion of *outward things*
"which God hath been pleaſed by fair and juſtifiable ways in his good provi-
"dence to derive upon him, without a greedy *deſire* of that which is *anothers.* They who conceit, the thing in that *Commandment* properly forbidden, to be the *Primi motus,* thoſe *firſt motions* or ſtirrings of ſin, which we call *Concupiſcence,* ariſing in the *ſenſual appetite* ("corrupted through *Adam*'s fall, as all other fa-
"culties of the ſoul are) before any actual deliberation of *the underſtanding* thereabout, or actual conſent of *the Will* thereunto: I muſt confeſs do not ſatisfie me. For thoſe *motions* or ſtirrings (ſuppoſing them *ſinful*) are according to their *ſeveral objects* (ſo far as they can be ſuppoſed *ſinful*) forbidden in every of *the Ten Commandments* reſpectively: even as *the Acts* are, to which they *refer;* and from which they *differ,* not ſo much *in kind,* as *in degree.* I much rather incline to their judgment, who think the thing properly and principally there forbidden, to be *an inordinate deſire* after that, which by right or property is *anothers,* and not *Ours.*

16. And then theſe words of *the Apoſtle,* Heb. 13. may ſerve for a (ſhort, but full) Commentary upon *that laſt Commandment:* both in *the Negative,* and in *the Affirmative* part thereof. *Let your Converſation be without Covetouſneſs,* the Negative: *and be content with ſuch things as ye have,* the Affirmative. When we endeavour or deſire to get from another that which is his, by any *fraudulent, oppreſſive,* or other *unjuſt* courſe; we are then within the compaſs of *the Eighth Commandment, Thou ſhalt not ſteal:* "as is evident from the Ana-
"logy of our Saviours Expoſitions upon the other *Commandments,* wherein
"*Murther* and *Adultery* are forbidden, *Mat.* 5. But the laſt Commandment, *Thou ſhalt not Covet,* cometh more within us: condemning every *inordinate deſire* of what is *not ours,* albeit we have no *actual intention* to make it ours by any unlawful (either *violent* or *fraudulent*) means. The bare *wiſhing* in our hearts, that what is our neighbours were *Ours; his Wife, Houſe, Servant, Beaſt,* or his *any thing* Ours; without conſidering whether he be *willing* to part with it or no, or whether it be *meet for him* ſo to do or no: is a curſed fruit of corrupt *ſelf-love,* a direct breach of the holy *Law of God* in that laſt *Commandment,* and flatly oppoſite to that αὐτάρκεια, or *ſelf-ſufficiency,* wherein true contentment conſiſteth.

Heb. 13. 5.

* —— μὴδ' ἕρα τὸ πλησίον. Eurip. Hecub. Act. 5.

17. *Ahabs* ſin was this, when firſt his teeth began to water after *Naboths Vineyard.* He went indeed afterwards a great deal farther. He brake *the Eighth* Commandment, *Thou ſhalt not ſteal;* and he brake *the Sixth* Commandment alſo,

1 King. 21. 1, &c.

alſo, *Thou ſhalt not kill*: when he took *Naboths* both *Life* and *Vineyard* from him by a moſt unjuſt and cruel oppreſſion. All this came on afterwards. But his *firſt ſin* was meerly againſt *the laſt Commandment*: in that he could not reſt himſelf *ſatisfied* with all his own *abundance*, but his mind was ſet on *Naboths* plot; and unleſs he might have that too, (lying ſo conveniently for him) to lay [a] to his *demeſnes*, he could not be at quiet. He had not as yet (for any thing appeareth in the Story) any ſetled *purpoſe*, any reſolved *deſign*, to wreſt it from the owner by *violence*, or to weary him out of it with *unjuſt vexations*: So he might but have it upon any *fair terms*; ("either by way of *Sale*, he would "give him full as much for it as it could be worth of any mans money; or by "way of *exchange*, he would give him for it a better plot of ground than it "was, either way ſhould ſerve his turn:) *Naboth* ſhould but ſpeak his own *conditions*, and they ſhould be *performed*. Many a *petty Lord of a Hamlet* with us, would think himſelf diſparaged in a Treaty of *Encloſure*, to deſcend to ſuch *low Capitulations* with one of his poor *Neighbours*, as the great *King of Iſrael* then did with one of his *Subjects*, and to ſin but as *modeſtly* as *Ahab* yet did. Here was neither *fraud* nor *violence*, nor ſo much as *threatning* uſed: but the whole *carriage outwardly* ſquare enough, and the *propoſals* not unreaſonable. All the fault (as yet) was *within*. The thing that made *Ahab* even then *guilty* in the ſight of God, was *the inordinacy* of his deſire after that Vineyard, being *not his own*: which inordinacy, upon *Naboths* refuſal of the offered conditions, he farther *bewrayed* by many ſigns, the effects of a *diſcontented mind*. For in he cometh, heavy and diſpleaſed; taketh *pet*, and his *bed*; looketh at no body, and out of ſullenneſs forſaketh his *meat*. Had he well learned this piece of the leſſon in the Text, to have contented himſelf *with his own*, both *his body* had been in better *temper*, and *his mind* at better *quiet*, and *his conſcience* at better *peace* than now they were.

[a] —— *ſi as-gulus ille Proximus accedat; qui nunc denormat agellum?* Horat. 2. Satyr. 6.

18. *Abraham* it ſeemeth had learnt it. Who was ſo far from all *baſe deſire* of enriching himſelf with *the King of Sodoms goods*, that he utterly *refuſed* them, when he might have taken them, and *held* them without any injuſtice at all. He had, or might have had, *a double Title to them*. They were his [a] *Jure belli*, by *the Law of Arms* and of *Nations*; having *won* them in the field, and in a *juſt war*: and they might have been his *jure donationis*. by the Kings free donation [*Give me the Perſons, take the goods to thy ſelf*] if he had been minded to *accept* the offer. But *Abraham* would none: *contenting* himſelf with what the Lord had bleſſed him withal, he did not *deſire*, neither would he *take from a thread or a ſhooe-latchet*, of any thing that appertained to the King of *Sodom*.

Gen. 14. 21; &c.

[a] τὰ κατὰ πόλεμον κεκτήσθαι τῶν κρατούντων εἶναί φασι. Ariſt. Polit.

19. But what need we ſeek any other (indeed where can we find a better) *example* to inſtance in, as to the matter we now treat of, than this *our Apoſtle*: if we do but recall to mind that *Proteſtation* of his once before mentioned, made before the *Clergy* of *Aſia* in his *Viſitation* at *Miletum*, Acts 20. [*I have coveted no mans Silver, or Gold, or Apparel.*] Brave and noble was the challenge, that *Samuel* made in a full Aſſembly of the whole people of *Iſrael* [*Behold here I am, witneſs againſt me before the Lord, and before his Anointed. Whoſe Oxe have I taken? Or whoſe Aſſe have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hands have I received a Bribe?*] Poſſibly there are *Judges* and *Officers* in the world, that would be loth to make it ſo bold *a challenge*, and venture *a fair trial* upon it. Yet cometh *that challenge* far ſhort of *this Proteſtation*: *Samuel* ſpeaketh only of *not taking*; St. *Paul* alſo of *not coveting*: according to the expreſs letter of the prohibition in *the Decalogue*, Οὐκ ἐπιθυμήσεις, *Thou ſhalt not covet*, ſaith the Law: his Conſcience anſwereth, Οὐκ ἐπεθύμησα, *I have not coveted*. So good a Proficient was he, ſo perfect a Scholar in this *holy learning*, that he con'd it *Verbatim*, ἅμαξον. might he well ſay and truly: for he had *indeed learned* to be content with his own.

Acts 20. 33.

1 Sam. 13.

20. And might not we *learn* it too, think ye, as well as he? Sure we might: for what should hinder? Only if we would but tye our selves strictly to those *Rules* (those I mean of *Justice* and *Charity*) which are *the first elements* of this learning. For *Justice* first: the Rule is, *Suum cuique*, That every man have what of right to him appertaineth. "Now every mans *right* unto any of the things "of this world ariseth from Gods disposal thereof by such ways and means "(ordinarily) as by *the general Law*, and common consent of all civil Nations, "or by *the positive Laws* of particular Kingdoms and Common-wealths (not "repugnant thereunto) are allowed for that end: as *Descent*, *Gift*, *Purchase*, "*Industry*, &c. Whose *distributions*, however *unequal* they may seem to us, are "yet evermore *just* in themselves, and as they come from him. So that every man "is by us to be accounted *the just owner* and proprietary of that whereof he is "*the legal possessour*: yea, though it do appear to us to have been very *unjustly* "*gotten*, either by himself, or by any of those from whom he had it. His very "*possession* I say, although without *a justifiable Title*, is yet sufficient to make it "his, as to *the intendment of the Law* in that behalf; that is to say, so far forth "as to render our *desiring* of it from him unlawful *in foro interno*: unless in "that one case only, when *the right* is in us, though he be *in possession*. In all "other Cases *possession* is a good plea: *the Title of Possession* being in all reason to "be esteemed *good* against him, that is not able to shew a better.

21. "If then we be at any time carried with a restless and *immoderate desire* "after that, which the hand of *Providence* hath been pleased to dispose other-"where, (and our selves have *no antecedent* right, whereby to entitle it *ours*:) "do we not take upon us (after a sort) to *controll* the holy and wise *appoint-*"*ments* of our good God? For if it were *indeed* fitter for us than him, and not "*in opinion* only: could not the Lord by his *Almighty power*, and would he not "in the dispensation of his *good providence*, have by some honest means or other "*disposed* it upon us rather than upon him? By this extream *partiality* to our selves we become *unjust Judges of evil thoughts*: in setling that *upon our selves* in our own *thoughts*, as fittest for us, which God hath thought fit to settle rather *upon another*. The Story in *Xenophon*, how young *Cyrus* was corrected by his *Tutor*, for bestowing *the two coats* upon two of his School-fellows, according to *the fitness* thereof to their *two bodies* in his own discretion; without enquiring first (as he should have done) who was *the right owner* of either; is so well known, and withal pertinent to our present purpose, that I shall not need either to *relate* it, or *apply* it. When Almighty God then, by *disposing* of these outward things, hath manifested his pleasure to give our neighbour *a property* in them: it is an *unjust desire* in us to *covet* them from him, and to *wish* them transferred upon our selves.

Lib. 1. Κυρὸς παιδείας.

22. *The other Rule* I told you of, is that of *Charity*. "Which binding us to "*love our neighbour as our selves*, must needs bind us consequently to rejoyce "*in his good*, as *in our own*; and not wish any thing to his *prejudice*, no more "than *to our own*: and consequently to these, *to be content* that he should enjoy that which God hath allotted him *with our good wills*, as we desire to hold that which is in like manner allotted us *with his good will*. There is no such enemy to *Brotherly love* as is *Self-love*. For look how much we bestow upon *our selves* more than we should, we must needs leave *to our brother* so much less than we should. And it is nothing but this over-much *love of our selves*, that maketh us so much covet to have *to our selves*, that which belongeth not to us. *If ye fulfil the Royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self*, ye do well, saith St. *James*: Very well this. *But if ye have respect to Persons*, (especially if ye become partial once to your own persons;) that is not well: then *you commit sin*, saith he, and are *convinced of the Law as transgressours*.

Jam. 2. 8.

—— 9.

23. But

23. But this is *Durus ſermo*, may ſome ſay. It were hard ſo to *confine* mens minds to that which is *their own*, as not to allow any deſire at all of that which is *anothers*. If we ſhould conceive *the Law* thus ſtrict: it would deſtroy, not only *all Humane Ordinances* that concern Trading and Commerce, as *buying*, *ſelling*, *exchanging*, &c. (without which publick Societies cannot ſubſiſt;) but even *the Divine Ordinance* alſo of earning our livings by *labour* and *induſtry*. Then might no man endeavour by honourable and vertuous atchievements to raiſe himſelf a *fortune*, or make way for his future *advancement*, or do any thing whatſoever, whereby to acquire or derive upon himſelf a *property* in any thing that were not *his own* already: Since none of all this can be done without a deſire (in ſome degree or other) of that which is *anothers*.

24. This *Objection* need not much trouble us. Nor *Juſtice*, nor *Charity*, nor the holy *Law of God* which giveth rules to both, condemn *all deſire* of that which is *anothers*; but an *inordinate deſire only*: that which is *orderly* and rightly qualified, they all allow. All the difficulty in this matter will be, (and that will make us ſome buſineſs) how to diſcern between an *orderly*, and an *inordinate deſire*: that ſo we may be able to judge rightly concerning our own *deſires* at all times, whether they be ſuch as are allowed, and may conſiſt with *contentment*, or ſuch as are *forbidden*, and cannot conſiſt therewith. Which is to be done by duly conſidering of thoſe *three* ſpecial *Qualifications*, which are all requiſite (the concurrence, I mean, of *the whole three*) to the making up of an *orderly deſire*: in any of which if there be a failure, *the deſire* becometh *inordinate* and ſinful. Theſe *three* are, in reſpect; Firſt, of *the Object*; Secondly, of *the Act*; Thirdly, of *the Effect* of the deſire.

25, For *the Object* firſt. If I deſire but that from my neighbour (ſay it be his *Houſe*, *Land*, *Beaſt*, or other *Commodity*) which I find him willing, or may reaſonably preſume he will not be *unwilling* (for that I ſee no cauſe why he ſhould be ſo) to part withal; eſpecially if *the having thereof* be viſibly ſo much greater *advantage* or *convenience* to me, than *the parting therewith* could be *loſs* or *inconvenience* to him, that I ſhould be as *ready* to pleaſure him with *mine*, were my caſe his, as I am now *deſirous* he ſhould pleaſure me with his: If all this be done and meant by me *bonâ fide*, and that I am willing withal to make him *a valuable compenſation* to the full for whatſoever *loſs* or *inconvenience* he ſhall ſuſtain thereby, and according to *the worth* of the thing: my *deſire* is thus far *regular*. In this manner *Abraham* deſired of *Ephron the Hittite* a ſpare portion in one end of his field for a burying place for *Sarah*: when as, being *a ſtranger*, he had no *poſſeſſion* among them wherein *to bury his dead*, Gen, 23. Gen. 23.4, &c.

26. But if I ſhall deſire to have that from him, which probably is as *uſeful* and *expedient* for him, as it can be for me, or which he taketh ſome *pleaſure* or *content* in, or is very *unwilling* howſoever, ("though for no great reaſon perhaps, but *for his minds ſake* only) to part withal; or which (if it were mine own caſe) I ſhould be *loth* to forgo to another, that ſhould in the like kind *deſire* it from me: If yet, when all this appeareth to me, I perſiſt in my former *deſire* notwithſtanding, and thirſt after it ſtill; this is an *uncharitable*, and ſo an *inordinate deſire* in me. *Ahabs deſire* was ſuch. After he ſaw *Naboths heart* ſo ſet upon his *ancient inheritance*, that he would not part with it upon any terms; For he had given him *a flat denial*, and rejected all Motions for an *alienation* with an *Abſit* (*the Lord forbid it me, that I ſhould part with the Inheritance of my Anceſtors*;) yet he muſt have it tho; nothing will content him without it. That for *the Object*. 1 King. 21.3.

27. *Secondly*, for the *Act*, or more immediate effect of *the Deſire*. If I *deſire* any thing that is my neighbours with a *moderate* and ſober deſire; ſo as I can ſet *my heart* at reſt, fall out as it will, and compoſe *my affections* to an indifferent temper

temper whether I obtain my deſire or no, ("If I may have it well and good; "if not, no great harm done, I am but where I was:) my *deſire* is alſo thus far *regular*, and hindereth not but that I may be well enough *content* notwithſtanding.

28. But if my *deſire* raiſe *mud* and *perturbations* in me, and breed troubled and confuſed *thoughts*, ſo as to diſquiet me in *my ſleep*, diſtract me in my *devotions*, diſturb me that I cannot walk in the ways of my *Calling*, or perform *the common Offices* of life with any chearfulneſs, or any other way *diſtemper* the calm *tranquillity* of my mind and ſoul: then is my *deſire* ſo far forth an *inordinate* and *covetus* deſire, and inconſiſtent with true *Contentation*. And ſuch again was *Ahabs*. When he could not have his longing, *Nec manus, nec pes*; He could neither *eat*, nor *drink*, nor *ſleep*, nor enjoy any thing he had, nor do any thing he ſhould for thinking of it: nothing but *lowre*, and *tumble*, and *fret* for grief and deſpight: have it he muſt, or he ſhould never be well.

1 King. 21. 4.

29. There are thouſands, that would loth be reputed *Covetous*, yet have a grudging of his diſeaſe: and *it is an evil diſeaſe*. For tell me (to cloſe a little with thee, thou that ſcorneſt the name of *Covetous*) whence is it, that thou either *pineſt away* with envy at *the Greatneſs* of thy neighbours, or *repineſt* with murmuring at *the ſcantneſs* of thy own portion? Theſe are parlous *ſymptomes*. Why art thou ever and anon maundering, that his [a] *farm* is better than thine, his *meadows greener* than thine, his *corn ranker* than thine, his *cattle fatter* than thine, his *ware-houſe fuller* than thine, his *Office gainfuller* than thine, his *ſervice better rewarded* than thine, his *trading quicker* than thine; and I know not how many things more?

[a] —— *major-que videtur. Et melior, vicina ſeges.* Juv. ſat. 14.

Hor. 1. Serm. 1.

Quodque capella aliena gerat diſtentius uber
Tabeſcas? ——

Muſt *thine eyes* needs *be evil* towards him becauſe *the hand* of God hath been *good* to him? *Tolle quod tuum, & vade.* Take that is thine, and go thy way, and *reſt* quiet with it. Be *thankful* to him that gave it, (it was more, I ween, than he owed thee:) and in Gods name make thy beſt of it (*Spartam quam nactus es, hanc orna.*) "But do not *deſire* that *inordinately*, which thou canſt not compaſs "*honeſtly*, and which (if *diſhoneſtly* gotten) thou ſhouldeſt have little joy of, "when thou hadſt it. Say *thy lot* be not all out as thou couldſt *wiſh*, (indeed what mans almoſt is ſo?) yet take comfort in it onward, *till better come. Better* may come, when God ſeeth thee *fit for better*: but *fit* thou art not, ſo long as thou art not *contented* with what thou haſt.

30. Laſtly, for *the conſequents*, or remoter effects of *the Deſire*. "*Deſire* "looketh ever at *the end*, carrying the mind and thoughts thither with ſome "eagerneſs: and therefore ſtirreth *endeavour* in the uſe of ſuch *means* as are "likely to bring men to the *deſired end* the ſooneſt, and ſo putteth them upon "*Action*. Whence commonly ſuch as *the deſire* is, ſuch is *the endeavour* alſo: and that, both for *Quantity* and *Quality*. According to the ſtrength of *the Deſire* is the bent alſo of the *endeavour*: and according as *the Deſire* is qualified (*Morally* qualified I mean, that is, either *good* or *bad*;) *the endeavour* alſo is conditioned much-what like it. If then I can ſo bound *my deſire* of ſomething which another hath, as to reſolve and hold, not at any hand to attempt *the obtaining* thereof by any other than by fair, and warrantable, and conſcionable means: *my deſire* is alſo thus far *a regular and lawful deſire*. "So *David*, though he could "not but *deſire* the accompliſhment of Gods gracious promiſe of advancing "him to *the Kingdom*, which was *not his* yet (otherwiſe than in Gods deſigna- "tion) but *anothers*: yet when he was urged by his followers, to lay hold of "a fair opportunity, which (as they thought) God had *put into his hand* for

1 Sam. 24. 4. & 26. 8.

1 Sam. 24. 5. & 26. 11.

"the

" the effecting thereof: his ſoul did ſo much *abhor* the very mention of ſuch a fact, that at *two* ſeveral times, he would not ſo much as take the advice into the leaſt *deliberation*, but rejected it with an *Abſit* too. Shall I lay theſe hands upon the *Lords Anointed? God forbid.* No ſaith he, I will not do it *for a Kingdom.* Such *wicked facts* I leave for wicked *men* to act. God can and will I know in his due time make good *his own promiſe* without *my ſin.* I ſhall be content to *wait his leiſure*, and to remain in the *ſad condition* I am now in, till it ſhall pleaſe him to bring me out of it, rather than clog my *conſcience* with the guilt of ſuch a horrid crime. 1 Sam. 24. 13.

31. But if my *deſire* ſhall prompt me to that reſolution ſo common in the world *(rem ſi poſſis, rectè; ſi non, quocunque modo rem)* I would rather have it *fairly*, if it might be; but if it will not come ſo, yet would I have it *howſoever*: my *deſire* becometh an unjuſt and *inordinate deſire.* Such was *Ahabs* ſtill: his example, you ſee, furniſheth us at every turn. He muſt have *the Vineyard*: yea, that he muſt. Hor. 1. Ep. 1. *Unde habeat quærit nemo ſed oportet habere.* Juven. ſat. 14.

Cujus ſi dominus pretio non vincitur ullo, &c. Juven. ibid.

If *money* will fetch it, *Naboth* ſhall have his own asking: But if that will not do the deed, ſomething elſe muſt. " *Letters* ſhall be written, *Witneſſes* ſuborned, " *Judges awed*, *Juſtice* perverted, and an *innocent perſon* (if *the ſituation of his* " *Vineyard* had not made him *guilty*) in a goodly formal pageant of *a legal pro-* " *ceeding* with much baſe hypocriſie, and in a moſt undue unworthy manner, " *accuſed*, *condemned*, *executed. Quid non mortalia pectora cogis?* Stand amazed, " and conſider, what a maſs of ſin and miſchief, the leaſt indulgence to a vici- " ous *inordinate deſire* may lead you to at the laſt, more than perhaps you could " at the firſt ſuſpect your ſelf capable to fall into.

32. What ſhould I ſay then, Brethren? Even what our Lord hath ſaid before me, *Take heed and beware of Covetouſneſs*; " Look upon all [a] *the frauds* " that are practiſed every where among the ſons of men; take a ſurvey of all " *the oppreſſions*, the greater and leſſer *oppreſſions*, that are done under the Sun: " you ſhall find the moſt of them to owe both their *firſt-birth* and *after-growth* " to this curſed *root of Covetouſneſs. Extortion*, *Bribery*, *Flattery*, *Calumny*, " *Perjury*, *Simony*, *Sacriledge*, *unjuſt Wars and Suits*: Do they not all come from hence? *Falſe weights and meaſures* in the markets; *faiſe lights and wares* in the ſhops; *falſe pleas and oaths* in the Courts; enhauncing of *Fees*, trucking for *Expedition*, racking of *Rents*, cracking of *Bankrupts*, depopulating of *Towns*, projecting of *Monopolies*, and God knoweth how many more, (my breath would fail me, and the time, but to name them) are they not all from hence? And doth not the rifeneſs of them abroad in the world, unanſwerably convince the men of this Generation of much *injuſtice* and *uncharitableneſs*, in *coveting* other mens goods, and not being *content with their own?* [a] *Inde fere ſcelerum cauſæ: nec plura quam ævâ cupido Immodicis ſenſus.* Juv. ſat. 14. 1 Tim. 6. 10.

33. Upon this *firſt point* I have ſtood the longer, being the Principal of *the three*, and the foundation of the *other two.* That now ſetled, we ſhall be like to come off with quicker diſpatch in the reſt. *The object of Contentment*, as it is limited in reſpect of *the Perſon*; It muſt be a mans *own eſtate*, (of which hitherto:) ſo is it limited in reſpect of *the Time*; It muſt be a mans *preſent eſtate* (of which next.) The Text hath not ἐν οἷς ἤμην in the *Preter*, In what ſtate I *have been*; nor ἐν οἷς ἔσομαι in the *Future*, In what ſtate *I ſhall be*: but in *the Preſent* ἐν οἷς εἰμι, In whatſoever ſtate *I am.* Look what *God* (who is *Lord* of all, and diſpenſeth to every man ſeverally as he will) diſpoſeth upon him for *the preſent*; although perhaps far ſhort of what he may have had in ſome times *heretofore*, or of what he may probably have in poſſibilities and reverſions *hereafter*: he that hath *a contented mind* doth not afflict himſelf, either with *penſive* thoughts,

thoughts, at *the remembrance* of what he *hath been*; or with *ſuſpenceful* thoughts, in forecaſting both his *hopes* and *fears* what he *may be*: But he giveth himſelf up to the Lords *preſent diſpoſal*, and reſteth ſatisfied with the portion that is *before him*. Ἀρκούμενοι παροῦσι, ſaith the Apoſtle expreſly, *Heb.* 13. being content [a] *with the preſent things*: and elſewhere, *Having food and rayment* (ἔχοντες in the preſent tenſe ſtill) *let us be therewith content.*

Heb. 13. 5.

[a] —— σεμνύειν τοῖς παροῦσι. Iſocrat. orat. de pace.

1 Tim. 6. 8.

34. Grant but *the former part*, already made good, That we are to be content with *our own*; and this will follow of it ſelf, That we are to be content with *the preſent*: becauſe nothing can be truly ſaid to be *our own*, but *the preſent*. What is *paſt* and gone, perhaps it *was ours*; but we cannot ſay, *It is ours* now: and what is *future*, and to come, perhaps it may *be ours*, (and perhaps it *may not too*;) but we cannot ſay, *It is ours* yet. *Panem noſtrum quotidianum*, our dayly bread; or (as ſome tranſlate it) *hodiernum*, our this days bread: ſo we are taught to *ſtile* it, when we *beg* it. *Noſtrum* and *Hodiernum* may be well put together: for it is only *this days bread* that is *our bread*. Another *days* bread may be another *mans* bread for ought we know.

Horat. 2. ſat. 2.

Nam propriæ telluris herum natura, nec illum,
Nec me nec quenquam fecit ——

All theſe things paſs to and fro in the world from one hand to *another*, and ſo to *another*, and *another*, ever and anon, upon ſome *caſualty* or other, many times [a] *in a moment*, ſhifting *Maſters*; and ſeldom ſtay long in a place. When one would think we had them faſt, either *they take them wings, and flye away*, and leave us behind; or *our thread is cut*, and we *drop away*, and leave them behind. And how ſuddenly this may be done, who knoweth? Perhaps before to morrow, (*ſtulte, hac nocte:*) and then what was ours goeth another way, who knoweth whither? Perhaps to a meer ſtranger (*cujus erunt?*) *Thou fool, this night thy Soul ſhall be required of thee: then whoſe ſhall theſe things be*, thou now calleſt *thine?* Nothing is certainly *ours*, but *the preſent*: and of that we have no farther *certainty* than *the preſent*. So that unleſs we can frame our minds to be content with *the preſent*, we ſhall never be able to find any *certainty* whereon to reſt.

[a] —— *tanquam Sit proprium cuiquam, punctò quod mobilis horæ Permutet dominos & cedat in altera jura.* Horat. 2. Epiſt. 2. Pro. 23. 5. Luke 12. 20.

35. Add hereunto *ſecondly*, that all ſolicitous looking forward and beyond *the preſent*, doth *ipſo facto* and of it ſelf take off ſo much from our *content*. It raiſeth up many foggy miſts of *hopes*, and *fears*, and other *perturbations*, that diſquiet the mind wonderfully, and torture it with ſuſpencefulneſs and anxiety. *Spemq; metumq; inter dubii.* Whilſt men, through *the deſire* of having, hang in ſuſpence betwixt *the hope* of getting, and *the fear* of miſſing; they cannot chuſe but *pierce themſelves through with many ſorrows*, and create themſelves much unreſt.

1 Tim. 6. 10.

Hor. 2. Carm. 16.

Lætus in præſens animus, quod ultra eſt
Oderit curare;

And again,

—— 3. Carm. 8.

Dona præſentis cape lætus horæ, &
Linque futura.

[a] —— ἢ ἐφημέριον βίον ἔλχων. Anthol. 2. Epigr. 47. ——*Ille potens ſui, Lætuſque vivet, cui licet, In diem dixiſſe vixi.* Horat. 3. od. 29.

"These and ſundry other like paſſages we meet with in *the Poets*, together with "thoſe *phraſes* ſo uſual with them,

"[a] *In diem vivere, &c.* ——

"would be good meditations for us: if we ſhould underſtand them in that "*Chriſtian ſence* whereto we now *apply* them; and which the words themſelves "will

" will bear; and not in *the Epicures ſence*, wherein for the moſt part they that " uſed them *meant* them. But I rather give it you in our Saviours words; *Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof*, Mat. 6. Mat. 6. 34.

36. A *third conſideration* there is, nothing leſs available than either of the former, but rather much more, to them that can lay hold of it (" for it is above " the reach of *Poets* and *Philoſophers*, and beyond the ken even of profeſſed " *Chriſtians* that want the *eye of Faith*) to frame us to contentment with *the preſent*: ariſing from the contemplation of the infinite *love* of our gracious Lord God joyntly with his infinite *wiſdom*. By theſe as many as are truly *the children of God* (by *faith*, and not *titulo tenùs* only) are aſſured of this moſt certain truth; That whatſoever their *heavenly Father* in his *wiſdom* ſeeth *beſt* for them, that evermore in his *love* he provideth for them: From which *Principle* every man that truly feareth God, and hath fixed his hope there, may draw this infallible *concluſion* demonſtratively and by the Laws of good diſcourſe, (*per viam regreſſus.*) This my good God hath *preſently ordered* for me: and therefore it muſt needs be he ſaw it *preſently beſt* for me. Thus may we *ſugere mel de petra*; gather grapes of *thorns*, and figs of *thiſtles*, and ſatisfie our ſelves with *the honey* of comfort out of the *ſtony rock* of barrenneſs and adverſity.

37. Where are they then, that will tell you, On the one ſide what jolly men *they have been*: But *miſerum eſt fuiſſe*. Having been born and bred to *better fortunes*, their ſpirits are too great to ſtoop to ſo *low a condition* as now they are in. If it were with them, as in ſome *former times*, no men ſhould lead more *contented* lives than they ſhould do. Or that will tell you on the other ſide, what jolly men *they ſhall be*: when ſuch fortunes as they have *in chaſe* or in *expectation* ſhall fall into their hands; they doubt not, but they ſhall live as *contentedly* as the beſt. Little do the one ſort, or the other, know *the falſeneſs* of their own unthankful and rebellious *hearts*. If with *diſcontent* they repine at what *they are*; I ſhall *doubt* they were never *truly content* with what *they were*, and I ſhall *fear* (unleſs God change their hearts) that they will never be *well content* with what *they ſhall be*. He that is indeed content when *the Lord giveth*, can be content alſo when *the Lord taketh away*; and with *Job* bleſs the holy Name of God for both. " He had a mind contented in *as good* (though perhaps not in " *ſo high*) a meaſure, when he ſate *upon the dunghil* ſcraping himſelf with a pot- " ſheard, in the midſt of his incompaſſionate friends; as he had when he ſate " *in the gate*, judging the people in the midſt of the Princes and Elders of the " Land. Job 1. 21.

38. It were certainly therefore beſt for us to *frame our minds* now the beſt we can to our *preſent eſtate*, be it better or worſe: that whether it ſhall be better or worſe with us *hereafter*, we may the better *frame* our minds to it then alſo. We ſhould all do in this caſe, ª following *the Lord* which way ſoever he leadeth us, as *the Iſraelites* followed the guidance of *the cloudy-fiery-pillar*. When it went, they went; when it *ſtood*, they ſtood: and look which way it went, to *the North*, or to *the South*, the ſame way they took: and whether it moved *ſwiftly* or *ſlowly*, they alſo framed *their pace* accordingly. We are in like ſort to frame our ſelves and wills to a holy *ſubmiſſion*, to whatſoever *the preſent* good pleaſure of his will and providence ſhall *ſhare out* for us. ª ἕπεσθαι τῷ θεῷ. Plato. Num. 9. 15. &c.

39. Which yet let no man ſo deſperately miſ-underſtand, as to pleaſe himſelf hereupon in his own *ſloth* and ſupinity, with *Solomons ſluggard*, (whom that wiſe man cenſureth as *a fool* for it) who *foldeth his hands together*; and letteth the world wag as it will, without any care at all what ſhall become of him and his another day. " And yet, as if he were the only wiſe man (*Sapientum octa-* " *vus*, wiſer *than ſeven men that can render a reaſon*) he ſpeaketh Sentences (but it is like *a Parable in a fools mouth*, a ſpeech full of *reaſon* in it ſelf, but by Eccl. 4. 5.—6. Prov. 26. 17. —7.

him witlesly *applied)* and telleth you, that *Better is a handful with quietness, than both the hands full with travel and vexation of spirit.* " Would you not think him " the most *contented* soul that lives? But there is no such matter. He is as *desi-* " *ring*, and as *having*, as the most *covetous* wretch that never ceaseth toyling " and moyling to get more if he might but *have it* and never *sweat* for it.

40. Nor yet *Secondly* so, as to pass *censure* upon his brethren, as if it were nothing but *Covetousness* or *Ambition*, when he shall observe any of them by their *providence*, *industry*, and good *endeavours* in a fair and honest course to lay a foundation for their future better fortunes: as the *currish Philosopher* snarled at his fellow.

Hor. 1. Ep. 17.

Si pranderet olus sapienter, regibus uti
Nollet Aristippus ——

For so long as *the ways* we go are just and *straight*, and *the care* we take *moderate*, and neither *the things* we look after *unmeet* for us, nor *the event* of our endeavours *improbable*; if withal *the minds* we bear be tempered with such an *evenness*, as to expect the issue with patience, and neither be *puft up* beyond measure with *the good success* of our affairs, nor *cast down* beyond measure if they hap to *miscarry*: it hindereth not but we may at once both be well [a] *contented with the Present*, and yet industriously *provident for the future*. The same Poet hath meetly well expressed it there, speaking again of the same person, *Omnis Aristippum decuit color, & status, & res, Tentantem majora, ferè præsentibus æquum.* It is a point of *wisdom*, not a fruit of *discontent*, when God openeth to a man a fair *opportunity* of advancing his estate to *an higher* or *fuller* condition than now he is in, to embrace *the opportunity*, and to use all meet *diligence* in the pursuit, for *the obtaining* of his *lawful desires*. Rather it is a fruit either of *Pride*, or *Sloth*, or both, to *neglect* it, though upon the pretence of being *content with the present*.

[a] μεγάλοισι χαίρειν σμικρᾷ ἡδέως ἔχειν. Eurip. in Jon. act. 2.

41. Pass we now on from this *Second*, to the *Third* and last *point* observed concerning *the object* of true Contentment: which was *the indifferency* of it, as it standeth in the Text, for *the kind*, *quantity*, *quality*, and every other respect (except the before excepted) altogether *unlimited*. Ἐν οἷς, indifferently. Be it *high* or *low*, *rich* or *poor*, *base* or *honourable*, *easie* or *painful*, *prosperous* or *troublous*; all is a point: all that God sendeth is welcome. He that hath *learned* St. *Pauls Lesson*, can make a shift with *any estate*, and rest satisfied therewithall. The Apostle a little enlargeth himself in the next verse: shewing that in *the change* of *outward things*, his *mind* yet continued *unchanged*, and was still the same under the greatest contrarieties of events. *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.* And elsewhere he saith of himself and his fellow-labourers in the Gospel, that *in all things* they had been careful to approve themselves *as the Ministers of God, by the armour of righteousness on the right hand, and on the left by honour and dishonour, by evil report and good report*, &c. As indeed it is a point of the *same skill*, to know how *to abound*, and how *to want*: and *equally* hard to bear *prosperity* without insolence, and *adversity* without impatience. The wise Son of *Agur* was therefore *equally* afraid of *both*, when he prayed that God would neither give him excessive *Riches*, nor extream *Poverty*; As one that well knew there was great and *equal danger* in *the one Extream*, as well as in *the other*; if God should leave us to wrestle with *the temptations* that may arise from either of them by our own strength alone without the aidance of his grace. But he whose heart is established with grace, can sort his mind to *any estate*, and find content in any. He can *sleep*, both securely in *a Palace*, and thankfully in *a Cottage*.

2 Cor. 6. 4. 7. &c.

Prov. 30. 8.

42. *Reasons*

42. *Reaſons* are: for I muſt haſten. *Firſt*, Contentment cometh from *the mind within*, not from *the things without*. — *Non res præſtat, ſed animus.* If *the things* themſelves were enough to afford *content*, or breed *diſcontent*: then ſhould all men that *enjoy them* alike, be alike *contented* therewith; and all men that *want them* alike, be alike *diſcontented* thereat. Whereof daily experience ſheweth the contrary. It is therefore from the different furniture of *the mind*, that men are differently affected both with *plenty* and *want*. Now *the mind* of a godly man being ſetled upon God by a holy dependance upon his providence: hence it is, that neither *height* nor *depth*, neither *want* nor *abundance*, neither *things preſent*, nor *things to come*, nor any worldly accident can drive him from that hold. *He ſhall not be moved for ever*, neither ſhall be daunted with *any evil tydings*: becauſe his *heart is fixed*, and his *truſt is in the Lord*, Pſal. 112. Seneca. Pſal. 112. 6,7.

Si fractus illabatur orbis
Impavidum ferient ruinæ. Hor. 3. Carm. 3

43. *Secondly*, ſuch a vaſt *diſproportion* there is between the *reaſonable ſoul* of man, and the *ſublunary Creatures*, that *the appetite* of that cannot be *filled* with any of theſe. *Capacem Dei non implet niſi Deus.* The ſoul being capable of *a Communion* with God by *grace*, and *the fruition* of him in *glory*, cannot be ſatisfied with any thing that is leſs than *God*; nor therefore with any thing but *God*. At the laſt day, when *the Saints* ſhall enjoy fulneſs of glory in the preſence of God, their ſouls ſhall be compleatly *ſatiated* with joy and happineſs to their utmoſt capacity (*Satiabor cum apparuerit gloria, When I awake, I ſhall be ſatisfied with thy likeneſs*, Pſal. 17.) In the mean time they are *ſatisfied* with a kind of *fulneſs*, according to the meaſure of their preſent capacity: "ſuch *a fulneſs* as ſuffi-"ceth for the ſuſtaining of their ſouls with patience and comfort (*Sufficit tibi* "*gratia*: Till that *ſatiety of Glory* come, my *grace is ſufficient* for thee onward.) Hence groweth another *difference* between the godly, and the worldly man. The one is *content with nothing*: becauſe for want of *Grace* he hath not *a ſufficiency within*, to quiet *the deſires* of his ſoul, not to be ſatisfied with *outward things*. The other is *content with any thing*: becauſe he hath *a ſufficiency of grace* within him, whereof (ſo long as he perſiſteth in that ſtate, and but by his own default) *no creature* in the world can deprive him. Pſal. 17. 15. 2 Cor. 12. 9.

44. Again *thirdly*, the encreaſe of *outward things* rather *provoketh* the appetites of the ſoul, than *ſtilleth them*: and by that means rather putteth a man further off from *content*, than he was before.

Et minus hæc optat, qui non habet. Juven. ſat. 14.

He that loveth ſilver, ſaith *Solomon*, *ſhall not be ſatisfied with ſilver: nor he that loveth abundance with encreaſe*. As a *River*, the greater it groweth by receiving in little brooks, the *wider* and the *deeper* it weareth *the Channel*: ſo all *outward things*, the more they *encreaſe*, the more they enlarge *the deſires*, ſtill to their own proportion. Was ever *Voluptuous*, or *Ambitious*, or *Covetous*, or *Malicious* man ſo glutted either with *pleaſures*, or *preferments*, or *riches*, or *revenge*, as not to deſire more? Only the godly mans *hopes* are not ſo nipt with *the decay*, nor his deſires ſo extended upon *the encreaſe* of theſe *outward things*; as to hinder his *content*. Becauſe neither his *hopes*, nor *deſires*, are ſet upon *the world*, or the things of the world: but upon *God*, and his *Chriſt*, and his *Spirit*, and his *Promiſes*. Eccl. 5. 10.

45. *Firſt* then (to infer ſomewhat, briefly) why ſhouldſt thou that liveſt in a low and *mean eſtate*, *envy* him that hath a far greater: which yet is as far from giving him *content*, as thine would be if it were his? *When riches encreaſe, they are encreaſed that eat them: and what profit* (or pleaſure either) *is there to the owner thereof, ſave the beholding them with his eyes?* All the advantage he hath is Eccl. 5. 11.

but this: that he can ſay, *All this is mine.* The Sun is as *warm* to thee as to him: the air as *ſweet.* Thy fare, though not ſo *coſtly*, yet as *ſavoury:* thy body as *healthy*, they mind as *free*, as his: thy ſleep as *ſoft*, though upon *a harder bed:* thy reſt as *ſafe*, though under *a meaner roof.* If there be any difference, here it is, That as his *eſtate* is greater; ſo his *charge* is greater; and his *cares* greater, and his *fears* greater, and his *troubles* greater: and at the laſt great day, his *reckoning* ſhall be greater. Therefore *envy* him not.

46. *Secondly*, In this, as in moſt other things, moſt of us (God help us) make our ſelves a great deal of work more than needs, becauſe we go *the wrong way* to work. For the bringing of *our minds* and *our eſtates* together, (for that is in a manner the whole buſineſs: till they *meet*, there can be no true *Contentment:*) we commonly begin at *the wrong end*, and ſo loſe our labour. We ſtrive to *fit all things to our minds:* which (ſo long as our *deſires* are vaſt and boundleſs) is a *tedious* and *bootleſs* work.

Horace. — *Non ſi te ruperis* —

We may *tug* hard at it; *ſweat* till our hearts ake: but it will not be. Why do we not rather begin at *the other end?* Do that rather, which is not only *poſſible*, but (the grace of God aſſiſting) *eaſie* alſo? In ſtriving to fit *our minds to the things. Non augendæ res, ſed minuendæ cupiditates:* that is the way. To work our own *Contentment*, we ſhould not labour ſo much [a] *to encreaſe our ſubſtance* (that is a prepoſterous courſe;) as *to moderate our deſires:* which is the right, way, and the more feaſible. *Jacob* did not propoſe to himſelf any great matters; fat revenues, and large poſſeſſions: but only *bread to eat, and rayment to put on*, Gen 28. No matter of what courſe *grain*, ſo it were but *bread* to give nouriſhment, and maintain life. No matter for the *ſtuff*, or *faſhion*, ſo it were but *raiment* to cover nakedneſs, and to keep off heat and cold. Neither doth St. *Paul* ſpeak of any choicer or coſtlier matters, *Having food and rayment*, ſaith he, *let us be therewith content*, 1 Tim. 6. He ſaith not τρυφὰς, delicates; but τροφὰς διατροφῆς, *food:* nor κοσμήματα, ornaments; but σκεπάσματα, *raiment*, coverings. Any *filling* for the belly, any *hilling* for the back, would ſerve his turn.

Seneca. [a] ὐ τὴν ὐσίαν πλειω ποιεῖν, ἀλλὰ τὴν ἀπλησίαν ἐλάττω. Plut. 7. de legib.

Gen. 28. 20.

1 Tim. 6. 8.

47. *Thirdly*, ſince it is a point of *the ſame skill* to do both; to *want*, and to *abound*, we ſhould do well, whilſt the Lord lendeth us *peace* and *plenty*, to exerciſe our ſelves duly in the *Art of abounding*; that we be the better able to manage the *Art of wanting*, if ever it ſhall pleaſe him to put us to it. For therefore eſpecially are we ſo much to ſeek, and ſo puzzled that we know not which way to turn us, when *want* or *afflictions* come upon us: becauſe we will not keep within any reaſonable compaſs, nor frame our ſelves to *induſtrious*, *thrifty*, and *charitable* courſes, when we enjoy *abundance.* It is our extreme *inſolency* and *unthankfulneſs* when we are *full*, that maketh our *impatience* and *diſcontentedneſs* break forth with the greater extremity, when the Lord beginneth to *empty us.*

Hor. 1. Epiſt. 10.

Quem res plus nimio delectavere ſecundæ,
Mutatæ quatient.

As in a Fever, he that *burneth* moſt in his *hot fit*, *ſhaketh* moſt in his *cold:* ſo no man beareth *want* with leſs *patience*, than he that beareth *plenty* with leaſt *moderation.* If we would once perfectly learn to *abound*, and not *riot:* we ſhould the ſooner learn to *want*, and not *repine.*

48. But how am I on the ſudden, whilſt I am diſcourſing of *the Nature*, fallen upon ſome of the Rules of *the Art of Contentment?* And yet not beſides *the Text* neither: the word ἔμαθον containeth that too. Yet becauſe to lay down *the grounds* and *method* of that *Art*, and to do it to purpoſe, another hours work would be but little enough: I ſhall therefore forbear to proceed any further at this time. Now to God the Father, God the Son, and God the Holy Ghoſt, *&c.*

A D

AD AULAM.

Sermon VI.

OTELANDS, JULY 1637.

Philip. 4. 11.

— for I have learned in whatsoever state I am, therewith to be content.

1. TO omit what was observed from the Apostles *Protestation* in those first words of the verse [*Not that I speak in respect of want:*] from these words in the latter part of the verse we have proposed formerly to speak of *two things* concerning *Christian Contentment*: first *of the Nature* of it, and wherein it *consisteth*; and then of the Art of it, and how it may be *attained*. The *Nature* of it hath been not long since somewhat opened, according to *the intimations* given in the Text, in *three particulars*. Wherein was shewn, that that man only liveth truly *contented*, that can suffice himself *first*, with *his own* estate; *secondly*, with *the present* estate; *thirdly*, (being his own and the present) with any *estate*, ἐν οἷς εἰμι, — *in whatsoever state I am, therewith to be content.*] I am now by the Laws of good *Order*, and the tie of a former *promise*, to proceed to the like discovery of *the Art of Contentment*: by occasion of this word ἐμαθον, [*I have learned, in whatsoever state I am, to be therewith content.*]

2. St. *Paul* was not framed unto it by the common instinct of *nature*: neither had he hammered it out by his own industry, or by any wise *improvement* of nature from the Precepts of *Philosophy* and *Morality*: nor did it spring from the abundance of *outward things*, as either an *effect*, or an *appurtenance* thereof. It was *the Lord* alone, that had *wrought* it in his heart by his saving and sanctifying *Spirit*, and *trained* him up thereunto in the School of *Experience* and *Afflictions*. The sum is, that *true contentedness of mind is a point of high and holy learning: whereunto no man can attain; unless it be taught him from above.* What the Apostle saith of *Faith*, is true also generally of every other *Grace*; and of this in particular, as an especial and infallible effect of *Faith*: [*Not of your selves, it is the Gift of God.*] And of this in particular the Preacher so affirmeth Eph. 2. 8.

in

Eccleſ. 5. 19. in *Eccleſ.* 5. [*Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.*]

Mat. 5. 45. Luke 6. 35. 3. Neither is it a *common gift*, like that of the *Rain* and *Sun*, the comforts whereof are indifferently afforded to *good and bad*, to the *thankleſs* as well as the *thankful*: but it is a *ſpecial favour* which God vouchſafeth to none, but to

Pſal. 127. 3. thoſe that are his *ſpecial favourites*, his beloved ones; [— *he giveth his beloved ſleep*, *Pſal.* 127.] whiles others *riſe* up early, and go *to bed late*, and *eat* the bread of ſorrows; reſtleſly wearing out their *bodies* with *toyl*, and their *minds* with *care*: they lay them down in *peace*, and their minds are at reſt; They *ſleep*. But it is the *Lord* only that maketh their *reſt* ſo ſoft and ſafe: *he giveth* them ſleep. And the beſtowing of ſuch a gift is an argument of his *ſpecial love* towards them that partake it; He giveth his *beloved ſleep*. It is indeed Gods *good bleſſing*, if he give to any man bare riches: but if he be pleaſed to ſecond that *common bleſſing* with a farther bleſſing, and to give *contentment* withal; then it is to be acknowledged a ſingular and moſt excellent *bleſſing*; as *Solomon* ſaith,

Prov. 10. 22. [*The bleſſing of the Lord, it maketh rich; and he addeth no ſorrow with it.*] In

Eccleſ. 2. 26. *Eccleſ.* 2. the ſame *Solomon* telleth us, that contentment cometh *from none* but *God*, and is given *to none* but *the Godly*: For ſaith he, *God giveth to a man that is good in his ſight*, and (that is *the godly* only) *wiſdom, and knowledge, and joy*. But as for the *ſinner*, none of all this is given to him. What is his portion then? Even as it there followeth, [*But to the ſinner he giveth travel to gather, and to heap up.*] *The ſinner* poſſibly may *gather* as much together as the godly, or more; and *raiſe* to himſelf more and greater *heaps* of worldly treaſure: but when he hath done, he hath but his *travel* for his pains. He hath not *wiſdom* and *knowledge* to underſtand *the juſt valuation* and *the right uſe* of that which he hath *gathered together*: he taketh no joy; *he* taketh no comfort in thoſe *heaps*; he findeth

—— 23. nothing in them but cares, and diſquietneſs, and vexation of ſpirit; [*All his days are ſorrows, and his travel grief, yet his heart taketh not reſt in the night.*] It is not therefore without cauſe, that our Apoſtle ſo ſpeaketh of *contentment* as of the

1 Tim. 6. 6. handmaid unto godlineſs; [*But Godlineſs with contentment is great gain*, 1 Tim. 6.

4. The *truth* whereof will yet farther appear unto us, if we ſhall conſider of theſe *two grounds*: *Firſt*, that in all other things there is an *inſufficiency*; and *Secondly*, that there is a *ſufficiency* in the grace of God to work *Contentment*. We cannot conceive any *other things*, beſides *the Grace of God*, from which *Contentment* can be ſuppoſed to ſpring, but theſe three; *Nature*, *Morality*, and *Outward things*. All which in the Trial will appear to be altogether inſufficient to work this effect. Firſt, *Nature* (as it is now *corrupt*) inclineth our hearts and affections ſtrongly to *the world*: the inordinate love whereof, firſt *breedeth*, and then *cheriſheth* our diſcontent. Whiles between the *deſire* of having, and the *fear*

1 Tim. 6. 10. of wanting, we continually *pierce our ſelves through* with a thouſand cares and ſor-

Prov. 30. 15. rows. Our luſts are *vaſt*, as the Sea; and *reſtleſs*, as the Sea; and, as the Sea, will *not be bounded* but by an Almighty Power. *The horſe-leech hath but two daughters*, but we have I know not how many *craving luſts*, no leſs importunately *clamorous* than they: Till they be ſerved, inceſſantly crying, *Give*, *Give*, but much more *unſatisfied* than they; for they will be *filled* in time, and when they are *full* they tumble off, and there's an end: But our *luſts* will never be ſatisfied;

Gen. 41. 21. like *Pharoahs thin kine*, when they have eaten up all *the fat ones*, they are ſtill as *hungry* and as *whining* as they were before. We are by nature *infinitely covetous*; we never think our ſelves *rich* enough, but ſtill *wiſh* more: and we are by nature *infinitely timorous*; we never think our ſelves ſafe enough, but ſtill *fear* want. [a] Neither of both which alone (much leſs both together) can ſtand with true *Contentment*. This *flower* then groweth not in the garden of *(corrupt) Nature*, which is ſo rankly over-grown with ſo many, and ſuch peſtilent and noyſome weeds.

[a] —— *Nam qui cupiet, metuat quoque porro: Qui metuens vivit, liber mihi non erit unquam.* Hor. 1. Epiſt. 1.

5. But

5. But perhaps *the ſoil* may be ſo improved by *the culture of Philoſophy*, and the malignity of it ſo corrected by *moral inſtitution*; as that *Contentment* may grow and thrive in it. No: that will not do the deed neither. True it is, that there are to be found in the Writings of Heathen *Orators*, *Poets*, and *Philoſophers*, many excellent and acute *Sentences* and *Precepts* tending this way: and very worthy to be taken notice of by us *Chriſtians*, both to our *wonder* and ſhame. To our *wonder*, that they could eſpy ſo much *light* as they did, at ſo little *a peep-hole*: but to our *ſhame* withal, who enjoying the benefit of *divine revelation*, and living in the open Sun-ſhine of *the glorious Goſpel* of truth, have profited thereby in ſo ſmall a proportion beyond them. But all their Sentences and Precepts fall ſhort of the mark: they could never reach that ſolid *Contentment* they levelled at.

Sunt verba & voces — Hor. 1. Epiſt. 1.

As he ſaid: and he ſaid truer than he was aware of; for they are *but words* indeed, empty of truth and reality. The *ſhadow* of contentment they might catch at: but when they came to graſp *the ſubſtance*, *Nubem pro Junone*; they ever found themſelves deluded. As the *blinded Sodomites* that beſet *Lots* houſe, they *fumbled* about the door, perhaps ſometimes *ſtumbled* at the threſhold: but could not for their lives either *find* or *make* themſelves a way into the inner Rooms. The greateſt *Contentments* their ſpeculations could perform unto them, were but *ægri ſomnia*; Not a calm and ſoft *ſleep*, like that which our God giveth his *beloved ones*; but as the *ſlumbering dorms* of a ſick man; very ſhort, and thoſe alſo interrupted with a medley of croſs and *confuſed fancies*. Which poſſibly may be ſome ſmall *refreſhing* to them amid their long *weary ſins*: but cannot well be called *Reſt*. Now the very true reaſon of this unſufficiency in whatſoever *Precepts of morality* unto true *Contentment*, is, becauſe *the Topicks* from whence they draw their perſwaſions are of too *flat* and *low* an elevation. As being taken from the dignity of *man*, from the baſeneſs of *outward things*, from the mutability of *Fortune*, from the ſhortneſs and uncertainty of *life*, and ſuch like other *conſiderations*, as come within their own ſphere; *Uſeful* indeed in their kind, but *unable* to bear ſuch a pile and *roof* as they would build thereupon. But as for the *true grounds* of ſound *Contentment*, which are the *perſwaſions* of the *ſpecial providence* of God over his Children, as of a *wiſe* and *loving Father*, whereby he *diſpoſeth* all things unto them *for the beſt*; and a *lively faith* reſting upon the rich and *precious Promiſes* of God revealed in his holy word: they were things quite out of their *element*, and ſuch as they were wholly ignorant of. And therefore no marvel if they were ſo far to ſeek in this high and *holy learning*. Gen. 19. 11. Hor. de Art.

6. But might there not in *the third place* be ſhaped, at leaſt might there not be imagined, a fitneſs and competency of *outward things*, in ſuch a mediocrity of *proportion* every way unto a mans *hopes and deſires*; as that *contentment* would ariſe from it of it ſelf, and that the party could not chuſe but *reſt ſatisfied* therewithal? Nothing leſs. For *firſt*, experience ſheweth us, that *contentment* ariſeth not from *the things*, but from *the mind*; even by this, that diſcontents take both *ſooneſt* and ſoreſt of the greateſt and *wealthieſt* men. Which would not be, if *greatneſs* or *wealth* were the main things required to breed *Contentment*. *Secondly*, thoſe men that could not frame their hearts to *contentment*, when they had *leſs*, will be as far from it, if ever they ſhall have *more*. For their *deſires*, and *the things*, will ſtill keep at a diſtance; becauſe as the things come on, ſo their deſires come on too. As in a *Coach*, though it hurry away never ſo faſt, yet the *hinder wheels* will ſtill be behind the former, as much as they were before. And therefore our Apoſtle in the next verſe maketh it a point of

of *equal skill*, and of *like deep learning*, to know how to be *full*, as well as how to *be hungry*; and how to *abound*, as well as how to *ſuffer need*. *Thirdly*, it is impoſſible that *Contentment* ſhould ariſe from theſe things; becauſe *contentment* ſuppoſeth a *ſufficiency* (αὐτάρκεια ſuppoſeth τὸ ἀρκετὸν) whereas there is ever ſome *deficiency* or other in *the things* deſired. What man had ever *all things* ſo ſortable to his *deſires*, but he could eſpy ſomething or other *wanting*?

Hor. 3. Od. 23. — *tamen Curtæ neſcio quid ſemper abeſt rei.*

And many times, *all* he hath doth him not ſo much pleaſure, as the want of that Eſther 5. 13. *one thing* tortureth him. As all *Haman*'s *wealth*, and *honours*, and *favour* with the King, and *power* in the Court, availed him nothing, for want of *Mordecai*'s 1 King. 21. 4. *knee*. And *Ahab* could not be merry, nor ſleep, nor eat bread, though he ſwayed the Scepter of a mighty Kingdom, for want of *Naboth*'s *Vineyard*. Or if we could ſuppoſe contentment ſhould ariſe from *the things*, yet *fourthly*, it could have no ſtability nor certainty of *continuance*: becauſe the things themſelves are ſubject to *caſualties* and *viciſſitudes*. And the mind of a man that ſhould repoſe upon ſuch things, muſt needs [a] *riſe* and *fall*, *ebb* and *flow*, juſt as the *things* themſelves do. Which is contrary to the ſtate of a true *contented mind*; which ſtill remaineth *the ſame* and *unchanged*, notwithſtanding whatſoever *changes* and *chances* happen in theſe *outward* and mutable things.

[a] *Gaudium in materiâ convertibili, mutari neceſſe eſt, ne mutatâ.* Bern. ſerm. 1. de diverſis.

7. We ſee now the unſufficiency of *Nature*, of *Morality*, of *Outward things*, to bring *Contentment*. It remaineth then, that it muſt ſpring from *Religion*, and from *the Grace of God* ſeated in the heart of every godly man: which caſteth him into a new mould, and frameth the heart to a bleſſed *calm within*, whatſoever *ſtorms* are abroad, and *without*. And in this *Grace* there is no *defect*. As the Lord ſometimes anſwered our Apoſtle, when he was importunate with him for that which he thought not fit at that time to grant; *ſufficit tibi gratia*, *My* 2 Cor. 12. 9. *Grace is ſufficient for thee*. He then that would attain to St. *Pauls learning*, muſt repair to the ſame *School*, where St. *Paul* got his learning, and he muſt apply himſelf to the ſame *Tutor* that St. *Paul* had. He muſt not languiſh *in Porticu*, or *in Lyæo*; at the feet of *Plato* or *Seneca*: but he muſt get him into *the Sanctuary of God*, and there become θεοδίδακτος, he muſt *be taught of God*, and *by the a-*1 Joh. 2. 27. *nointing* of his holy Spirit of grace; which *anointing teacheth us all things*, 1 *Joh.* 2. All other Maſters are either *Ignorant*, or *Envious*, or *Idle*. Some things they are *not able* to teach us, though they *would*: ſome things they are *not willing* to teach us, though they might: but this *Anointing* is every way a moſt compleat *Tutor*, Able, and loving, and active: this *anointing teacheth us all things*, and amongſt other things this *Art of Contentation alſo*.

8. Now as for *the means*, whereby the Lord traineth us up by his holy grace unto this learning: they are eſpecially theſe *three*. *Firſt*, *by his ſpirit* he worketh this *perſwaſion* in our hearts, that whatſoever he *diſpoſeth* unto us at any time *for the preſent*, that it is evermore the *fitteſt* and *beſt* for us at that time. He giveth us to ſee, that all things are guided and ordered by a moſt *juſt*, and *wiſe*, and *powerful providence*. And although it be not fit for us to be acquainted with the *particular Reaſons* of ſuch his wiſe and gracious *diſpenſations*: yet we are aſſured Rom. 8. 28. in the *general*, that all *things work together for the beſt to thoſe that love God*: That he is a loving and careful Father of his children, and will neither bring any thing upon them, nor keep back any thing from them, but for *their Good*; That he is a moſt skilful and compaſſionate *Phyſician*, ſuch a one as at all times, and perfectly, underſtandeth *the true ſtate* and temper of our hearts and affections, and accordingly *ordereth* us, and *dieteth* us as he ſeeth it moſt behoofeful for us (in that preſent ſtate) for the *preſervation* or *recovery* of our ſpiritual ſtrength, or for *the prevention* of future maladies. And this *perſwaſion* is one

ſpecial

ſpecial means, whereby the Lord teacheth us *contentment* with whatſoever he ſendeth,

9. *Secondly*, whereas there are in *the word* ſcattered every where, many gracious and *precious promiſes*, not only concerning the *life to come*, but alſo concerning *this preſent life*: the ſpirit of grace in the heart of the Godly, teacheth them by faith *to gather up* all thoſe *ſcattered* Promiſes, and *to apply them* for their own comfort upon every needful occaſion. They hear by the *outward preaching* of the Word, and are aſſured of the truth thereof by the *inward teaching* of the Spirit, That God *will never fail them nor forſake them*; That he is *their Shepherd, and therefore he ſhall not want*, but his *goodneſs* and *mercy* ſhall follow them all the days of their lives; *That his eye is upon them that fear him, to deliver their ſouls from death, and to feed them in the time of dearth*; That he will *give grace and worſhip, and withold no good thing from them that live a godly life*; That though the *Lions* (the great and greedy oppreſſors of the world) *may lack and ſuffer hunger, yet they which ſeek the Lord ſhall want no manner of thing that is good*: and a thouſand other ſuch like *Promiſes* they hear and believe. The aſſurance whereof is another *ſpecial means*, by which the Lord teacheth his children to repoſe themſelves in a *quiet content*, without fear of *want*, or too much thoughtfulneſs for *the future*.

Heb. 13. 5. Pſal. 23. 1, &c. Pſal. 33. 18, 19 Pſal. 48. 11. Pſal. 34. 11.

10. *Thirdly*, for our better learning, beſides theſe *Lectures* of his *Providence* and *Promiſes*, he doth alſo both appoint us *Exerciſes*, and diſcipline us, with his *Rod*: By ſending changes and afflictions, in our *bodies*, and in our *names*, in our *friends*, in our *eſtates*, in the *ſucceſs* of our affairs, and many other ways; but always *for our profit*. And this his wiſe teaching of us bringeth on *our learning* wonderfully. As for thoſe, whoſe *houſes are ſafe from fear, neither is the Rod of God upon them* (as *Job* ſpeaketh) that are never emptied nor *poured from veſſel to veſſel*: they *ſettle upon their own dregs*, and grow *muddy* and *muſty* with long eaſe, and their *proſperity befooleth* them to their own deſtruction. When theſe come once to *ſtirring*, and trouble over-taketh them, (as ſooner or later they muſt look for it:) then the *grumbles* and *mud* of their impatience and *diſcontent* beginneth to appear, and becometh unſavoury both to God and man. But as for thoſe, whom the Lord hath taken into his own tuition and nurturing; he will not ſuffer them either to wax wanton with too *long eaſe*, nor to be *depreſſed* with too heavy *troubles*: but by frequent [a] changes he exerciſeth them and inureth them to all *eſtates*. As a good Captain traineth his Souldiers, and putteth them out of one poſture into another, that they may be expert in all: ſo *the Lord of Hoſts* traineth up his Souldiers by *the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report*, by health and ſickneſs; by ſometimes *raiſing* new friends, and ſometimes *taking away* the old; by ſometimes ſuffering their enemies to *get the upper hand*, and ſometimes *bringing them under* again; by ſometimes *giving ſucceſs* to their affairs, even beyond their expectation, and ſometimes *daſhing their hopes* when they were almoſt come to full ripeneſs. He turneth them this way and that way, and every way, till they know all their poſtures, and can readily caſt themſelves into any *form* that he ſhall appoint. They are often *abaſed*, and often *exalted*; now *full*, and anon *hungry*: one while they *abound*, and they *ſuffer need* another while. Till, with our *Apoſtle*, they *know both how to be abaſed, and how to abound*: Till *every where and in all things they be inſtructed both to be full and to be hungry, both to abound and to ſuffer need*: Till they can (at leaſt in ſome weak, yet comfortable meaſure) *do all things through Chriſt that ſtrengtheneth them*. Theſe [b] *exerciſes* are indeed the *moſt unpleaſing* part of this holy *learning*, eſpecially to a *young Novice* in the School of Chriſt (the Apoſtle ſaith truly of it, *Heb.* 12. that *for the preſent it is not joyous, but grievous*.) But yet it is a *very neceſſary* part of the learning, and marvelouſly *profitable* after a time: for (as

ἐπὶ τὸ συμφέρον. Heb. 12. 10. Job. 21. 9. Jer. 48. 11. ptov. 1. 32.

[a] Φοβῶν; πατάσσων, μειδιῶν, ἰώμενος, Πλέκων τὸ χρηστὸν τοῖς ἐναντίοις ἀεί. Nazian. Carm. de vita ſua. 2 Cor. 6. 7. &c.

Verſ. 12.

—13.

[b] *Meditationes militares.* γυμασίαι. Heb. 12. 11.

it there alſo followeth) *Neverthleſs afterwards it yieldeth the quiet and peaceable fruit of righteouſneſs* c *unto them which are exerciſed thereby.*

c γεγυμνασμένοις.

11. We have hitherto ſeen the point opened and proved, that true *Chriſtian contentment* ſpringeth not firſt from *Nature*, nor ſecondly from *Morality*; nor thirdly from *Outward things*: but is taught only *by God* himſelf. Who firſt perſwadeth the hearts of his Children, out of the acknowledgment of his *fatherly providence*, that that eſtate is ever preſently beſt for them which they have for the preſent; and aſſureth them *ſecondly*, by faith in his *Temporal Promiſes*, that they ſhall never want any thing that may be good for them for the time to come; and *thirdly*, exerciſeth and inureth them, by *frequent interchanging* of proſperity and adverſity, and *ſanctifying* both eſtates unto them, both to *glorifie* him, and to ſatisfie themſelves by, and with either. ἔμαθον here, and in the next verſe μεμύημαι, *I have learned, and have been* thereunto *inſtructed*, and as it were *initiated* into it as into an Art or Myſtery; *in whatſoever ſtate I am, therewithal to be content.* Now for the *Uſes* and *Inferences* hence.

12. *Firſt*, St. *Pauls* ἔμαθον here notably diſcovereth, both the *vanity* of thoſe men, who *boaſt* as if they had minds richly *content*, when as yet they never knew what *grace* and *godlineſs* meant: and withall the *folly* of thoſe men, that *ſeek for*, or promiſe to themſelves *contentment*, but ſeek for it other-where than where alone it is to be found; that is to ſay, in the School of *Chriſt*, and of his *Holy Spirit*. In all learnings it is a point of ſpecial conſequence to get a *good Maſter*. He hath half done his work, that hath made a happy choice that way: And the *more needful* the learning is, the *greater care* ſhould be had in the choice. Here is a piece of *excellent learning* every man will confeſs. Why ſhould any of us then trifle away our time to no purpoſe, and put our ſelves to a great deal of fruitleſs pains, *to learn contentment* from thoſe that *cannot teach it?* Yet ſuch is the folly of moſt of us: we ſeldom look *farther* than *our ſelves*; ſeldom *higher* than theſe *ſublunary things* for this learning. It is one of *our Vanities*, that we love to be αὐτοδίδακτοι, and we glory not a little in that knowledge, which we have hammered out by *our own induſtry* without a Teacher. But that which we uſe to ſay in other *learnings*, is indeed moſt true in this; [a] *He that ſcorneth to be taught by any but himſelf, ſhall be ſure to have a fool to his Tutor. Cato*, and *Seneca*, and other the wiſeſt and learneſt among *Philoſophers*, ever ſhrunk when they came to the trial: and by their timerouſneſs and diſcontentedneſs ſufficiently diſcovered the *unuſefulneſs* (or at leaſt the *unſufficiency*) of their beſt *Precepts*, to effect that bleſſed *tranquillity of mind* which they promiſed. *Profeſſing themſelves* (in their ſpeculations) *to be wiſe* (in their practice) *they became fools*; and were *confounded* in the vanity of *their own imagination*. It was a vain brag of him that ſaid it,

[a] *Qui ſibi magiſtrum ſe conſtituit, ſtulto ſe diſcipulum ſubdit.* Bern. Epiſt. 87.

φάσκοντες εἶναι σοφοί. Rom. 1. 22.

Hoc ſatis eſt orare Jovem, qui donat, & aufert,
Det vitam, det opes: animum mî æquum ipſe parabo.

Horat. 1. Epiſt. 8.

He would pray to *Jupiter* to give him *health*, and to give him *wealth*: but as for *contentment*, he would never put him to trouble for that. If he might have *health* and *wealth*, he doubted not but he could carve out his own *contentment* well enough without any of *Jupiters* help. Little did he know the curſed corruption of his own heart: and that he ſtood rather in more need of God for this than for thoſe other things. A far wiſer man than he hath told us from his own experience and obſervation, and that not in one or two, or a few particulars, but he ſaith, *It is a common evil among men; A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet giveth him not power to eat thereof*, Eccleſ. 6. 1, 2. But admit his brag had been as *true*, as it was *vain*; and that he could indeed have wrought his

his own *contentment* if *Jupiter* ſhould give him the things he required: yet ſtill he had come far ſhort of St. *Paul*'s *learning* in the Text. For even by his own confeſſion, he could not raiſe himſelf *a contentment* out of *nothing*. He muſt have *wealth* and *health* to work upon, or elſe he could do nothing. He had not yet attained to that high pitch of learning, as *in whatſoever ſtate he ſhould be, to be therewith content*. Which yet every poor ſimple *Chriſtian* that truly feareth God, hath in ſome meaſure attained unto: who can find *contentment* alſo in *ſickneſs* and in *poverty*, if the Lord be pleaſed to ſend them, as well as in *health* and *plenty*; and bleſs his Name for both in the words of holy *Job*, (*The Lord hath given, the Lord hath taken, bleſſed be the name of the Lord.*) Job 21.

13. *Secondly*, ſince *Contentment* is a point of *learning*, as we ſee, and we know alſo *where* it is to be learned, or not at all; it were well we would all of us be perſwaded in the next place to be *willing* to *learn* it. St. *Paul* had never had it, if he had never *learned* it: and you ſee what uſe he had of it, and how mightily it did beſtead him the whole courſe of his life, after he had *learned* it. And the more to quicken you hereunto, take into your conſideration amongſt other theſe *inducements*. Conſider *firſt*, the *excellency* and *difficulty* of this *learning*. Moſt Scholars will not ſatisfie themſelves with the knowledg of *ordinary and obvious things*, but are deſirous to learn things that are beyond the reach of the vulgar. Lo now: here is a Leſſon worthy the ambition of every *Diſciple* in the School of Jeſus Chriſt: ſuch a Leſſon as none of the *Princes* or *Philoſophers* of the World, by all their *power* or *wiſdom*, could ever attain unto. But that the *difficulty* diſcourage you not, Conſider *ſecondly*, that (as we uſe to ſay, ſo indeed) *there is nothing hard to a willing mind*. [a] Ἐὰν ἔσῃ φιλομαθὴς, you know. But here is the miſery of it, that as boys love *play*, ſo we love the *world*: and this maketh us, as that doth them, *truants* in our *learning*. And ſo we are long about a little, becauſe we cannot abide to ply it. But if we would once ſet our ſelves to this *ſpiritual learning* with all our might, and *buckle* cloſe to it, certainly we ſhould in ſhort time find our ſelves to have *profited* in it wonderfully. Conſider *thirdly*, how *willing* our *Maſter* is to teach us; (*Come ye children, I will teach you the fear of the Lord:*) and let that provoke in us the like *willingneſs* to learn; (*Speak Lord, for thy ſervant heareth*) Conſider *fourthly*, the *uſefulneſs* of this learning. We deſire all of us (and good reaſon we have) to learn perfectly the *Myſteries* of thoſe *Trades* and *Profeſſions* which we intend to exerciſe as our *particular Callings*, becauſe thereof we ſhall have *continual uſe*, in the whole courſe of our lives. This *learning* we now ſpeak of, is a *holy myſtery*; (μεμύημαι is the Apoſtles word for it in the next verſe:) and it is a moſt *uſeful* and *behoofeful*, and *neceſſary myſterie* for us all in the whole practice of *Chriſtianity*: there is indeed no good to be done in our *Chriſtian Profeſſion* without it. See ſome benefits of it, and then judge if it be not worth the learning. It ſweetneth all the bitterneſs of this preſent life. *To labour, and to be content with that a man hath is a ſweet life*, ſaith the Son of *Sirac*, in his 40th Chapter. It keepeth the mind in a conſtant *equal tranquility* amidſt all the changes and chances of this mortal life. It maketh us *rich* in deſpite of the world: for what *riches* is like this, for a man *to want nothing?* He may *be without* many things that others have, but he *wanteth* them not: even as the *Angels* in Heaven, that have neither *meat* nor *drink*, nor *cloaths*, nor *houſes*, nor *lands*, nor any of thoſe bodily things, yet *want* none of them; becauſe they are well enough without them: And ſo the contented man, though *having nothing*, yet is in *the ſelf-ſufficiency* of his mind as if he *poſſeſſed all things*. It giveth a *wonderful improvement* unto the meaneſt of theſe *outward things*; and by diſeſteeming them, ſetteth a better value upon them. For he that hath once well *learned this Art*, is able by his learning to make *a dinner of green herbs* as ſerviceable, as a *Stall-fed Ox*; and a little *pulſe and water* as comfortable and ſavoury, as all *the*

[a] Iſocr. ad Demon. Pſal. 34. 11. 1 Sam. 3. 9. Sirac. 40. 18. 2 Cor. 6. 10. Prov. 15. 17.

Dan.1.12. &c. *delicacies in the Kingdom of Babylon.* How should the consideration of these things whet our *desires* and *resolutions*, not to suffer our eye to sleep, till we had made some *entrance* into, and some fair *proceedings* in this so excellent and profitable a *learning*.

14. A needful *Exhortation*, may some say, for those that are yet *to learn*: but as for us, we have been long acquainted with it, and have as *contented minds*, as any man would desire. The happier men they, if it prove so: but the heart of man is very *wicked and deceitful*; and it were good for us not to think well of our selves *above* what we *ought to think*. Sure I am that in all *Secular learnings* the old saying is most true, οἴησις προκοπῆς ἐγκοπή. There is no greater hinderance unto *proficiency*, than is an [a] *overweening conceit* in any man of that *learning* he hath already. And not unlikely but in his *spiritual learning* also, that man that [b] wanteth *skill* the most, may see his own *want* the least. That therefore we may deal soundly in *the trial* of our own hearts, and not *deceive our selves* herein upon false grounds, as we may soon do, and as too many do: it will be expedient in *the third* place to lay down some *rules* for the examination of our *proficiency*, if not rather for the conviction of our *non-proficiency* in this kind of *learning*.

Jer. 17. 9. Rom. 12. 3.

[a] τὸ οἴεσθαι τοῦ εἶναι πλεῖστον ἀφαιρεῖται. Naz. Orat. 1.

[b] οὐδὲ αὐτὸ τοῦτό εἰσι σοφοὶ, τὴν ἑαυτῶν γινώσκειν ἀπαιδευσίαν. Ibid.

15. And *first*, if a man have once attained to a good mediocrity in this *Art*, it will not suffer him to transgress the bounds of *Justice* and *Charity*, for the getting of the things of this life. He knoweth very well, according to *the Principles* he hath been taught, That *a little with righteousness* is better than *great revenues* of the ungodly; That the *treasures of wickedness* will do a man *little profit* in the evil day, nor yield him any comfort (when he will most of all stand in need thereof) upon his death-bed; *That though an inheritance may be gotten hastily at the beginning, yet the end thereof shall not be blessed*; And that *bread* gotten by *deceit*, however it may be *sweet* in the mouth, will turn to *gravel* in the belly. *Abraham* would not take to himself of *the spoils of Sodom* to the value of *a shoo-latchet*; that it might never be said in after-times, that *the King of Sodom had made Abraham rich*. So neither will any godly man, that hath learned *the Art of Contentation*, suffer a peny of *the gain of Ungodliness* to mingle with the rest of his estate; that *the Devil* may not be able to *upbraid* him with it afterwards to his *shame*, as if he had contributed something towards the increasing thereof. Try thy self now by this *first Rule*, thou that boastest thy self so much of thy *contented mind*; but shewest not thy self over-scrupulous, where *gain* is before thee. If thy resolutions have been, or are, according to the common guise of the World, [a] *Quocunque modo rem*, to gain and gather treasure, and to *feather thy nest* whether by right or wrong; If thou hast adventured to encrease thy substance by *bribery*, or *forgery*, by *usury* and *extortion*, by *sacrilegiously* detaining or invading the Churches Patrimony, by griping and wringing *excessive fees* from poor men, by *delays* of Justice, by *racking of Rents* to an unreasonable proportion, by *false weights* and *measures*, and *lies*, and *oathes*; If thou canst dispense with thy conscience, so as to *take advantage* of thy neighbours *poverty* or *simplicity*, or to *make advantage* of thy own either *power* to oppress him, or *cunning* to circumvent him: be not too confident of thy *learning* in this *Art*. *Injustice* and *Contentment* cannot certainly stand together.

Prov. 16. 8. —— 10. 2. —— 20. 21. —— 20. 17. Gen. 14. 23.

[a] Hor. 1. Ep. 1. *Unde habeat quærit nemo, sed oportet habere.* Juvenal. Sat. 14. ex Ennio.

16. Neither *secondly* hath he attained to any good degree of *knowledge* herein, whose *thoughts* are too intent upon, and whose *desires* too eager after, the things of this earth: although he should not attempt the compassing thereof by any other than *lawful means* only. A *greedy eye*, and a *craving heart*, importunately [a] *hungring and thirsting* after the Mammon of unrighteousness, (whereas the hunger and thirst of *a through-Christian* should be after *Christ* and the *righteousness* of his Kingdom) is a certain symptome of a mind *not truly contented*

[a] — *argenti sitis importuna famesq;* Hor. 1 Epist. 18. Mat. 5. 6.

contented. And ſo are thoſe carking and diſquieting *cares* likewiſe, which our Saviour ſo much condemneth, *Mat.* 6. The Apoſtle therefore ſo ſpeaketh of *Covetouſneſs* and *Contentment*, as of things that ſtand in direct *oppoſition* either to other: *Let your converſation be without covetouſneſs*, ſaith he, *and be content with ſuch things as ye have*, Heb. 13. Heb. 13. 4. Περίνια and ἐπιμέλεια, *a ſtudious care* to walk faithfully and diligently in *the duties* of our Vocations; and *a moderate deſire* of bettering our *eſtates* by our providence in a fair way without the injuring of others: are not only lawful and expedient in themſelves, but are alſo *good ſigns of a contented mind*, yea, and *good helps* withal to the attainment of a farther degree of *Contentment*: μέριμνα and ἐπιθυμία, *a deſire* that will not be confined within reaſonable bounds; and a *ſollicitous anxious care*, whereby we create to our ſelves a great deal of vexation to very little purpoſe, with *taking thought* for the ſucceſs of our affairs: are the rank weeds of an *earthly mind*, and evident ſigns of the want of *true contentment*.

17. And ſo is alſo *thirdly*, that pinching and *penurious humour*; which becauſe it is an evidence of a heart *wretchedly* ſet upon the World, we commonly call *miſerableneſs*, and the perſons ſo affected *Miſers*. When a man cannot find in his heart to take part of that which God ſendeth, for his own *moderate comfort*, and for the convenient ſuſtenance of *his Family*, and of thoſe that belong to him, in ſome meaſure of proportion ſuitable both to his *eſtate* and *rank*.

Servorum ventres modio caſtigat iniquo,
Ipſe quoque eſuriens——— Juv. Satyr. 14.

For whereas *the contented man*, that which he hath not he *wanteth not*, becauſe he can live *without it*: this wretch on the contrary *wanteth* even that which he hath, becauſe he liveth *beſide it*. He that is truly *contented* with what God hath lent him for his portion, can be alſo well content *to uſe it* as becometh him, and as his occaſions require: becauſe that which God intended it for, when he lent it him, was *the uſe*, not the bare *poſſeſſion*. Not that the *owner* ſhould *behold it with his eyes*, and then neither *receive* farther good from it, nor *do* farther good with it: but that it ſhould be uſed and employed to the glory of *the giver*, and the comfort of *the receiver*, and others, with all *thankfulneſs*, and *ſobriety*, and *charity*.

Avaro tàm deeſt quod habet, quàm quod non habet.

a χρῆσις δὲ πλούτου μάστυς. Anthol. 2. 50.

Eccleſ. 5. 11.

18. And do we not alſo *fourthly* too often and too evidently bewray *the diſcontentedneſs* of our minds, by our *murmuring* and *repining* at the ways of *Gods providence* in the diſpenſation of theſe *outward things*, when at any time they fall out croſs to our deſires and expectations. *The Iſraelites* of old were much too blame this way, and the Lord often plagued them for it: inſomuch that the Apoſtle propoſeth their *puniſhment* as a monitory *example* for all others to take warning by, 1 *Cor.* 10. *Neither murmur ye as ſome of them murmured, and were deſtroyed of the deſtroyer.* In *Ægypt*, where they had *meat* enough, they murmured for want of *liberty*: and in the wilderneſs, where they had *liberty* enough, they murmured for want of *meat*. There, by reaſon of *the hard bondage* they were in under *Pharaoh* and his cruel Officers, they would have exchanged their very lives (had it been poſſible) for a little *Liberty*. Here, when they wanted either *bread*, or *water*, or *fleſh*, they would have exchanged their *liberty* again for the *Onions*, and *Garlick*, and *Fleſh-pots* of *Ægypt*. Like *wayward children*, that are never well, *full nor faſting*, but always *wrangling*; ſo were they. And as they were then, ſo have ever ſince been, and ſtill are, the greateſt part of mankind: and all for want of this *holy learning*, whereas he that is well verſed in this *Art of Contentation*, is ever like himſelf; the ſame *full* and *faſting*: always *quiet*, and always *thankful*.

1 Cor. 10. 10.

Exod. 1. 14.

16. 3. and Numb. 11. 5.

19. Yea,

19. Yea, and *charitable* too, in the diſpenſation of *the temporals* God hath beſtowed upon him, for the comfortable relief of the poor diſtreſſed members of Jeſus Chriſt, which is another good ſign of a *contented mind.* For what ſhould make him *ſparing* to them, who feareth *no want* for himſelf? As the
Pſal. 112. 7. 8. 9. godly man is deſcribed in *Pſal.* 112. *His heart is fixed,* and *eſtabliſhed,* and *his truſt is in the Lord:* and thence it is that he is ſo chearfully diſpoſed *to diſperſe abroad, and to give to the poor.* Some boaſt of their *Contentedneſs,* as other ſome do of their *Religiouſneſs:* and both upon much like ſlender grounds. *They,* becauſe they *live of their own,* and do no man wrong: *theſe* becauſe they frequent the *houſe of God,* and the holy Aſſemblies. Good things they are both none doubteth; and *neceſſary appendices* (reſpectively) of thoſe two great *vertues:* for certainly that man cannot be, either truly *contented* that doth not the one, or truly *Religious* that neglecteth the other. But yet, as certain it is, that no man hath either more *Contentment,* or more *Religion,* than he hath *Charity.* You then that would be thought either *contented* or *religious*; now if ever ſhew the truth of your *Contentation,* and the power of your *Religion,* by the works of *Mercy* and *Compaſſion.* The times are hard, by the juſt judgment of God upon a *thankleſs* Nation: and thouſands now are pinched with *famine* and *want,* who were able in ſome meaſure, and in their low condition, to ſuſtain themſelves heretofore. By this *opportunity* which he hath put into your hands, the Lord hath put you to *the teſt,* and to *the trial:* and he now expecteth (and ſo doth the World too) that if you have either of thoſe *graces* in you, which you pretend to, you ſhould manifeſt *the fruits* of them, by refreſhing the bowels of the needy. If now you draw back, and do not (according to your *abilities* and *the neceſſities* of the times) ſeriouſly and ſeaſonably *bring forth* out of your treaſures, and *diſpenſe* out of your abundance, and that with more than ordinary *liberality,* ſomewhat for the ſuccour of thoſe that ſtand in extreme need: *how dwelleth the love of God in you?* How dare you talk of *contentedneſs,* or make ſemblance of *Religion? Pure Religion and undefiled before God and the Father is*
Jam. 1. 27. *this, to viſit the fatherleſs and widows in their afflictions, and to keep ones ſelf unſpotted of the world.* The ſame will ſerve as one good κειτήριον among others, whereby to make trial of the truth of our *contentedneſs* alſo.

20. Laſtly, it is a good ſign of *contentedneſs,* when a man that hath any while *enjoyed* Gods bleſſings *with comfort,* can be content to *part with* them quietly and *with patience,* when the Lord calleth for them back again. The things we have, are not (properly) *data,* but *commodata.* When God lent us *the uſe* of them, he had no meaning to forego *the property* too: and therefore they are *his goods* ſtill, and he may require them at our hands, or take them from us when he will, and diſpoſe of them as he pleaſeth. *I will return and take away*
Oſea 2. 9. *my corn and my wine in the ſeaſon thereof, and will recover my wooll and my flax,* Oſea 2. What we have we hold of him as our *Creditor:* and when he committed theſe things to our truſt, they were not made over to us by covenant for any *fixed term.* Whenſoever therefore he ſhall think good *to call* in his debts; it is our part to *return* them: with *patience* ſhall I ſay? yea, and with *thankfulneſs* too, that he hath ſuffered us to enjoy them ſo long; but without the leaſt grudging or *repining* (as too often we do) that we may not hold them longer.
Job. 1. 21. *Non contriſtor, quòd recepiſti: ago gratias, quòd dediſti.* Thus did *Job:* when all was taken from him, he bleſſed *the name of the Lord* ſtill; and to his Wife tempting him to *impatience,* gave a ſharp, but withall a moſt reaſonable and re-
——2. 10. ligious anſwer, *Thou ſpeakeſt like a fooliſh woman: Shall we receive good things at the hand of God, and ſhall we not receive evil alſo?* As who ſay, ſhall we make earneſt ſuit to him when we would *borrow:* and be offended with him, when we are called on to *pay again?* We account him (and ſo he is) an ill and unthankful *Debtor,* from whom the *Lender* cannot ask *his own,* but he ſhall be like to *loſe*

a friend

a friend by it. And yet how *impatiently* oftentimes do we take it at our Lords hand, when he requireth from us but ſome *ſmall part* of that which he hath ſo *freely*, and ſo *long* lent us?

21. Try thy ſelf then, Brother, by theſe and the like *ſigns*: and accordingly judge what *progreſs* thou haſt made, in this ſo high and uſeful a part of *Chriſtian learning*. 1. If thou ſcorneſt to *gain* by any *unlawful* or *unworthy* means; 2. If thy *deſires* and *cares* for the things of this life be *regular* and *moderate*; 3. If thou canſt find in thy heart *to take thy portion*, and to beſtow thereof for thine *own comfort*; 4. And to diſpenſe (though but) *the ſuperfluities* for the charitable relief of thy *poor neighbours*; 5. If thou canſt *want* what thou deſireſt without *murmuring*; 6. And *loſe* what thou poſſeſſeſt without *impatience*: then mayeſt thou with ſome confidence ſay with our Apoſtle in the Text, ἔμαθον, *I have learned in whatſoever ſtate I am, therewith to be content*. But if any one of theſe particular *ſigns* be wholly *wanting* in thee, thou art then but a truant in *this learning*: and it will concern thee to ſet ſo much the harder to it, and to apply thy ſelf more ſeriouſly and diligently to *this ſtudy* hereafter, than hitherto thou haſt done.

22. Wherein for the better guiding of thoſe that are deſirous of this *learning*; either to *make entrance* thereinto, if they be yet altogether *to learn*, which may be the caſe of ſome of us; or to *proceed farther* therein if they be *already entred*, as the beſt-skilled of us all had need to do: (for ſo long as we are *in the fleſh*, and live *in the world*, the luſts both of *fleſh* and *world* will mingle with our beſt *graces*, and hinder them from growing to *a fulneſs of perfection*:) I ſhall crave leave, towards the cloſe of this diſcourſe, to commend to the conſideration and practice of all, whether *Novices* or *Proficients* in this *Art of Contentation*, ſome uſeful *Rules* that may ſerve as ſo many *helps* for their better attaining to ſome reaſonable abilities therein. The *general means* for the obtaining of this, as of every other *particular grace*, we all know are fervent *Prayer*, and the ſincere *love of God* and goodneſs. Which becauſe they are *general* we will not now *particularly* inſiſt upon: it ſhall ſuffice, without farther opening, barely to have mentioned them.

23. But for the more *ſpecial means*; the firſt thing to be done is to labour for a true and *lively faith*. For *Faith* is the very *baſis, the foundation*, whereupon our hearts, and all our *hearts-contents*, muſt reſt: the whole *frame* of our *contentment*, riſing higher or lower, weaker or ſtronger, in proportion to that *foundation*. And this *Faith*, as to our preſent purpoſe, hath a double *Object*, (as before was touched:) to wit *the Goodneſs* of God, and *the Truth* of God. His *Goodneſs*, in the diſpenſation of his *ſpecial providence* for the preſent: and his *Truth*, in the performance of his *Temporal Promiſes* for the future. *Firſt* then, labour to have thy heart throughly perſwaded of *the goodneſs of God* towards thee; That he is *thy Father*, and that whether he *frown* upon thee, or *correct* thee, or howſoever otherwiſe he ſeem to deal with thee, he ſtill beareth *a Fatherly affection* towards thee; that what he *giveth* thee, he giveth in *love*, becauſe he ſeeth it beſt for thee *to have it*; and what he *denieth* thee, he denieth in *love*, becauſe he ſeeth it beſt for thee *to want it*. A ſick man in the extremity of his diſtemper, deſireth ſome of thoſe that are about him, and ſit at his bed-ſide, *as they love him*, to give him a draught of *cold water* to allay his thirſt: but cannot obtain it from his deareſt *Wife* that lieth in his boſome, nor from his neareſt *Friend* that loveth him as his own ſoul. They conſider, that if they ſhould *ſatisfie his deſire*, they ſhould *deſtroy his life*: they will therefore rather *urge* him, and even *compel* him, to take what the Doctor hath preſcribed, how *unpleaſant* and *diſtaſtful* ſoever it may ſeem unto him. And then if pain and the impotency of his deſire will but permit him the uſe of his *reaſon*; he yieldeth to their perſwaſions: for then he conſidereth, that all this is done *out of their love* to him,

and

ὑπόστασις. Heb. 11. 1.

and *for his good*, both when he is *denied* what he moſt *deſireth*, and when he is *preſſed to take* what he vehemently *abhorreth*. Perſwade thy ſelf in like ſort of all the Lords dealings with thee. If at any time he do not anſwer thee in *the deſire* of thy heart: conclude there is either ſome unworthineſs in *thy perſon*, or ſome inordinacy in *thy deſire*, or ſome unfitneſs or unſeaſonableneſs in *the thing deſired*; ſomething or other not right *on thy part*; but be ſure not to impute it to any *defect of love* in him.

24. And as thou art ſtedfaſtly to believe *his goodneſs and love*, in ordering all things in ſuch ſort as he doth *for the preſent*: ſo oughteſt thou with like ſtedfaſtneſs to reſt upon *his truth and faithfulneſs* for the making good of all thoſe *gracious Promiſes* that he hath made in his Word concerning thy *temporal* proviſion and preſervation *for the future*. "Only underſtand thoſe *Promiſes* rightly, "with their due *conditions* and *limitations*, and in that ſenſe wherein *he intended* "them, when he made them: and then never doubt *the performance*. For ſay in good ſooth, art thou able to charge him with any *breach of promiſe* hitherto? Haſt thou ever found, that he hath dealt *unfaithfully* with thee? Or didſt thou ever hear that he hath dealt *unfaithfully* with any other? There is no want of *Power* in him, that he ſhould not be *as big as his word*; there is no want of *love* in him, that he ſhould not be *as good as his word*. He is not as *man that he ſhould repent*, or as the Son of man, that he ſhould *call back* his word. There is no *lightneſs* or inconſtancy in him, that there ſhould be *Yea and Nay* in his Promiſes; but they are all *Yea and Amen*. Thy heart can tell thee, thou haſt often broken *Vow* and *Promiſe* with him, and dealt *unfaithfully* in his Covenant: but do not offer him that indignity, in addition to all thy other injuries, as to meaſure him by thy ſelf, to judge of his dealings by thine, and to think him *altogether ſuch a one as thy ſelf*, ſo falſe, ſo ficle, ſo uncertain, as thou art. Far be all ſuch thoughts from every one of us. Though we *deny him*; yet *he abideth faithful*, and will not, *cannot deny himſelf*. We are fleeting and mutable, off and on, *to day* not the ſame we were *yeſterday*, and *to-morrow* perhaps like neither of the former days: yet (*Ego Deus & non mutor,*) he continueth *yeſterday, to day, and the ſame for ever*. Roll thy ſelf then upon *his providence*, and repoſe thy ſelf with aſſured confidence upon *his Promiſes*: and *contentment* will follow. "Upon this *baſe* the Apoſtle hath bottomed *Contentation*, Heb. 13. *Be content with ſuch things as ye have*: for he hath ſaid, *I will never leave thee nor forſake thee.*

Nnmb. 23. 9.
1 Cor. 1. 19, 20.
Pſal. 50. 21.
2 Tim. 2. 12, 13.
Mal. 3. 9.
Heb. 13. 8.
Heb. 13. 5.

25. The next thing we are to look after in this buſineſs, is *Humility* and *Poverty of Spirit*. It is *our pride* moſt that undoeth us: much of our *diſcontent* ſpringeth from it. We think *highly* of our ſelves: thence our *envy*, fretting and pining away, when we ſee others, who we think *deſerve* not much *better* than we do, to *have* yet much *more* than we have; *wealth, honour, power, eaſe, reputation*, any thing. *Pride* and *Beggery* ſort ill together; even in our own judgments; ſo hateful a thing is a *proud begger* in the opinion of the world, that *Proverbs* have grown from it. We think he better deſerveth *the ſtocks* or *the whip*, than an alms, that *beggeth* at our doors, and yet taketh *ſcornfully* what is given him, if it be not of the beſt in the houſe. Can we hate this *in others* towards *our ſelves*, and yet be ſo blinded with *pride* and *ſelf-love*, as not to diſcern the ſame hateful diſpoſition *in our ſelves* towards *our good God?* Extremely *beggerly* we are. *Annon mendicus, qui panem petis?* Are we not very *beggers*, that *came naked into the world*, and muſt *go naked out of it?* That brought *nothing along with us* at our coming, and it is certain we ſhall carry *nothing away with us* at our departure? Are we not *errant beggers*, that muſt beg, and that *daily*, for *our daily bread?* And yet are we alſo extremely *proud*, and take *the alms*, that God thinketh fit to *beſtow* upon us, in great *ſnuff*, if it be not every way to our liking. Alas! what could we look for, if God ſhould give us but what we *deſerve?*

Job 1. 21.
1 Tim. 6. 7.
Mat. 6. 11.

deſerve? Did we but well conſider our own *unworthineſs*; it would enforce an acknowledgment from us, like that of *Jacob*, That we are far *leſs than the leaſt of his mercies*, &c. We are not worthy ſo much as to *gather up the crumbs* under his Table, as *our dogs* do under ours; who far better deſerve it at our hands, than we do at his. Our *hands* did not make them nor faſhion them: yet they *love* us, and *follow* us, and guard our houſes, and do us *pleaſures* and *ſervices* many other ways. But we, although we are *his creatures*, and the workmanſhip of his *hands*, yet do nothing (as of our ſelves) but *hate* him, and *diſhonour* him, and *rebel* againſt him, and by moſt unworthy *provocations* daily and minutely tempt his patience. And what *good thing* then can we *deſerve* at his hands? Rather what *evil thing* do we *not deſerve*, if he ſhould render to us according as we deal with him? Why ſhould we then be diſpleaſed with any of his *diſpenſations?* Having *deſerved nothing*, we may very well hold our ſelves *content with any thing*. Gen. 32. 10.

26. A *Third help* unto Contentation is, to ſet *a juſt valuation* upon *the things we have*. We commonly have our eye upon *thoſe things which we deſire*, and ſet ſo great a price upon them; that the *over-valuing* of what we have in chaſe and *expectation*, maketh us as much *under-value* what we have in preſent *poſſeſſion*. An infirmity, to which the beſt of the faithful (*the Father of the faithful* not excepted) are ſubject. It was the ſpeech of no worſe a man than *Abraham*, *O Lord*, ſaith he, *what wilt thou give me, ſeeing I go childleſs?* As if he had ſaid, "All this great increaſe of *Cattel*, and abundance of *Treaſure* which thou haſt "given me, avail me nothing, ſo long as I have never a *Child* to leave it to. It differeth not much you ſee from the ſpeech of diſcontented *Haman*, *All this availeth me nothing, ſo long as I ſee Mordecai*, &c. ſave that *Abrahams* ſpeech proceeded from the weakneſs of *his Faith* at that time, and under that *temptation*; and *Hamans* from *habitual infidelity*, and a heart totally *carnal*. It is the admirable goodneſs of a gracious God, that he *accepteth the faith*, of his poor ſervants, be it never ſo ſmall; and *paſſeth by the defects* thereof, be they never ſo *great*: Only it ſhould be our care, not to flatter our ſelves ſo far, as to *cheriſh* thoſe *infirmities*, or *allow* our ſelves therein; but rather to *ſtrive* againſt them with our utmoſt ſtrength, that we may overcome *the Temptation*. And that is beſt done, by caſting our eye, as well upon *what we have*, and could not well be without; as upon *what we fain would have*, but might want. The things the Lord hath already lent thee: conſider how uſeful they are to thee; how *beneficial*, how *comfortable*; how ill thou couldſt ſpare them; how much worſe thou ſhouldſt be than now thou art without them; how many men in the world that *want* what thou *enjoyeſt*, would be glad with all their hearts to *exchange* for it that which thou ſo much *deſireſt*. And let theſe conſiderations prevail with thee, both to be *thankful* for what God hath been pleaſed already *to give* thee, and to be *content* to want what it is his pleaſure yet *to with-hold* from thee. Gen. 15. 2. Eſther 5. 13.

27. Another help for the ſame purpoſe *fourthly* is, *to compare* our ſelves and our eſtates rather with thoſe that are *below us*, than with thoſe that are *above us*. We love *compariſons* but too well, unleſs we could make better uſe of them. We run over *all our neighbours* in our thoughts: and when we have ſo done, we make our *compariſons* ſo untowardly, that there is no *neighbour* we have, but (as we handle the matter) we are *the worſe* for him: We find in him ſomething or other, that ſerveth as fewel either to our *Pride*, or *Uncharitableneſs*, or other corrupt *luſts*. We look at our *poorer neighbour*: and becauſe we are *richer* than he, we caſt *a ſcornful eye* upon him, and in the pride of our hearts *deſpiſe* him. We look at our *richer neighbour*: and becauſe we are not *ſo full* as he, we caſt *an envious eye* at him, and out of the uncharitableneſs of our hearts *malice* him. Thus unhappily do we *miſplace* our thoughts, or *miſapply* them; and whatſo-

ever *the promiſes are*, draw wretched *concluſions* from them: as *the Spider* is ſaid to ſuck poyſon out of every *flower*. Whereas *ſanctified wiſdom*, if it might be heard, would rather teach us to make a holy advantage of ſuch like *compariſons*, for the increaſe of ſome precious *graces* in us; and namely theſe two of *thankfulneſs* and *contentedneſs*: *as the Bee* gathereth honey out of *every weed*. And the courſe is this, Obſerve thy *preſent corruption* whatever it be, when it beginneth to ſtir within thee; and then make *the compariſon* ſo, as may beſt ſerve to weaken the *temptation* ariſing from that *Luſt*. As for example. When thou findeſt thy ſelf apt to magnifie and *exalt thy ſelf* in thine own *greatneſs*, and puft up with the conceit of ſome *excellency* (whether *real* or but *imaginary*) in thy ſelf, to *ſwell* above thy meaner brethren: then *look upwards*, and thou ſhalt ſee perhaps *hundreds above* thee, that have ſomewhat that thou haſt not. It may be, *the comparing* of thy ſelf with them may help to allay *the ſwelling*, and reduce thee to a more *ſober* and *humble* temper. But when on the other ſide, thou findeſt thy ſelf apt to grudge at the proſperity of others, and to murmur at the ſcantneſs of thine own portion: then *look downwards*, and thou ſhalt ſee perhaps * *thouſands below* thee, that want ſomething that thou haſt. It may be, *the comparing* thy ſelf with them, may help to ſilence all thoſe *repining thoughts* and obmurmurations againſt the wiſe *diſpenſations* of Almighty God. For tell me, why ſhould one *or two richer* neighbours be ſuch a grievous eye-ſore to thee, to provoke thy *diſcontent*: rather than *ten* or *twenty* poorer ones a ſpur to quicken thee to *thankfulneſs*? If *Reaſon* by the inſtigation of *corrupt nature* can teach thee to argue thus, My houſe, my farm, my ſtock, my whole condition is *naught*; many a man hath *better*: why ſhould not *Reaſon* heightened by *Gods grace* teach thee as well to argue thus, Mine are good enough; many a good man hath worſe?

* — *neq; ſi maiori pauperiorum Turbæ comparet: hunc atq; hunc ſuperare laboret.* Hor. 1. Ser. 1.

28. *Fifthly*, for the getting of *Contentment*, it would not a little avail us, to conſider *the unſufficiency* of thoſe things, the want whereof now *diſcontenteth* us, to give us *content* if we ſhould obtain them. Not only for that *reaſon*, that as the things increaſe, *our deſires* alſo increaſe with them; (which yet is moſt true, and of very important conſideration too; as *Solomon* ſaith, *He that loveth ſilver, ſhall not be ſatisfied with ſilver*:) but for a farther *reaſon* alſo, becauſe with the beſt *conveniences* of this life, there are interwoven ſundry *inconveniences* withal; which for the moſt part, the eagerneſs of our *deſires* will not ſuffer us to foreſee whilſt we have them in *chaſe*, but we ſhall be ſure to find them at length in *the poſſeſſion* and uſe. Whilſt we are *in the purſuit* of any thing, we think over and over how *beneficial* it may be to us, and we *promiſe to our ſelves* much good from it: and our thoughts are ſo taken up with ſuch meditations, that we conſider it *abſtractedly* from thoſe *diſcommodiouſneſſes* and *incumbrances*, which yet inſeperably cleave thereunto. But when we have *gotten* what we ſo importunely *deſired*, and think to enter upon *the enjoyment*; we then begin to find thoſe *diſcommodiouſneſſes* and *incumbrances* which before we never thought of, as well as thoſe *ſervices* and *advantages* which we expected from it. Now if we could be ſo wiſe and provident before-hand, as to forethink and forecaſt *the inconveniences* as well as *the uſefulneſs* of thoſe things we ſeek after: it would certainly bring our *deſires* to better *moderation*; work in us a juſt *diſ-eſtimation* of theſe earthly things which we uſually *over-prize*; and make us the better *contented*, if we go without them, *O miſerum pannum!* As he ſaid of his Diadem. "What "a glorious luſtre doth the *Imperial Crown* make, to dazle the eyes of the be- "holders, and to tempt *ambition* to wade even through *a ſea of blood*, and ſtretch "it ſelf beyond all the lines of Juſtice and *Religion* to get within the reach of it? "Yet did a man but know what *legions of fears and cares*, like ſo many reſtleſs "*ſpirits* are incircled within that narrow round: he could not be excuſed from "the extremity of *madneſs*, if he ſhould much *envy* him that wore it; much "leſs if he ſhould by villany or bloodſhed *aſpire* to it. When *Damocles* had

Eccleſ. 5. 10.

* the

[a] the ſword hanging over his head in a *twine-thred*, he had little ſtomach to eat of thoſe *delicacies* that ſtood before him upon the board, which a little before he deemed [b] *the greateſt happineſs* the world could afford. There is nothing *under the Sun*, but is full, not of *vanity* only, but alſo of *vexation*. Why then ſhould we not be *well content* to be without that thing (if it be the Lords will we ſhould *want* it) which we cannot have without much *vanity*, and ſome *vexation withal?*

[a] —— *fulgentem gladium ſetâ equinâ appenſum.* Cic. 5. Tuſc. quæſt.

[b] —— *negaretque unquam quemquam beatiorem fuiſſe.* ibid.

29. In *the ſixth place*, a notable help to *Contentment* is *Sobriety:* under which Name I comprehend both *Frugality* and *Temperance*. *Frugality* is of very ſerviceable uſe, partly to *the acquiring*, partly to *the exerciſing*, of every mans graces and vertues; as *Magnificence*, *Juſtice*, *Liberality*, *Thankfulneſs*, &c. and this of *Contentation* among the reſt. "Hardly can that man be, either truly thankful "unto God, or much *helpful* to his friends, or do any great matters in the way "of *charity* and to pious uſes, or keep touch in his *promiſes*, and pay every man his "own, (as every honeſt man ſhould do) nor live a *contented life*, that is not "*frugal*. We all cry out againſt *Covetouſneſs* (and that juſtly) as *a baſe ſin*, the cauſe of many evils and miſchiefs, and a main oppoſite to *Contentment*. But truly, if things be rightly conſidered, we ſhall find *Prodigality* to match it as in ſundry other reſpects, ſo particularly for the oppoſition it hath to *Contentedneſs*. For *Contentedneſs* (as the very name giveth it, αὐτάρκεια, *a ſelf-ſufficiency*) conſiſteth in the mutual and relative *ſufficiency*, of *the things* unto the mind, and of *the mind* unto the things. "Where *Covetouſneſs* reigneth in the heart, *the mind* "is too narrow for *the things:* and where the eſtate is *profuſely waſted*, *the things* "muſt needs be too ſcant for *the mind*. So that [a] *the diſproportion* is ſtill the "ſame, though it ariſe not from the ſame *principle*. As in many other things we "may obſerve an unhappy *coincidence of extreams: contrary cauſes*, for different "reaſons, producing one and *the ſame evil effect*. [b] *Extream cold* parcheth the "graſs, as well as *extream heat:* and *Lines* drawn from *the oppoſite parts* of the "Circumference meet in *the Center*. Although *the prodigal man* therefore utterly diſclaim *Covetouſneſs*, and profeſs to hate it: yet doth he indeed by his *waſtfulneſs* pull upon himſelf a neceſſity of being *Covetous*; and tranſgreſſeth the Commandment, which ſaith, *Thou ſhalt not covet*, as much as the moſt *covetous wretch* in the whole world doth. "The difference is but this: the one "*coveteth*, that he may *have it*; the other *coveteth*, that he may *ſpend it*; as "St. *James* ſaith, He coveteth *that he may conſume it upon his luſts*. He that will *fare deliciouſly* every day; or carry *a great part* in the world, and maintain *a numerous family* of idle and unneceſſary dependents; or adventure great ſums in *gaming* or upon *matches*; or bring up *his children* too highly; or any other way ſtretch himſelf in *his expences* beyond the proportion of his *revenues:* it is impoſſible but he ſhould deſire means wherewithal to maintain *the Charges* he muſt be at for the aforeſaid *ends*. Which ſince his *proper revenues* (according to our ſuppoſition) will not reach to do: his wits are ſet on work how to compaſs *ſupplies* and to make it out, out of *other mens eſtates*. Hence he is driven to ſuccour himſelf by *frauds* and *oppreſſions*, and all thoſe other evils that ſpring from *the root of Covetouſneſs*. "And when theſe alſo fail (as hold they cannot long;) "there is then no remedy, but he muſt live the remainder of his days upon *borrowing* and *ſhifting:* whereby he caſteth himſelf into *debts* and *dangers*, loſeth "his *Credit*, or *Liberty*, or both, and createth to him a world of *diſcontents*. He that would live a *contented life*, and bear *a contented mind*, it ſtandeth him upon to be *Frugal*.

[a] —— *illi ſiniſtrorſum, hic dextrorſum abit: unus utrique Error, ſed variis illudit partibus.* Horat. 2. ſatyr. 3.

[b] —— *brumæ penetrabile frigus adurit.* Virg. 1. Georg.

Jam. 4. 3.

1 Tim. 6. 10.

30. *Temperance* alſo is of right good uſe to the ſame end: that is to ſay, *a moderate uſe* at all times, and now and then *a voluntary forbearance* of, and abſtinence from the Creatures, when we might lawfully uſe them. If we would ſometimes *deny* our appetites in the uſe of *meats*, and *drinks*, and *ſleep*, and *ſports*,

and other comforts and refreſhments of this life; and *exerciſe* our ſelves ſometimes to *faſtings* and *wantings*, and other *hardneſſes* and *auſterities* (St. *Paul* ὑποπιάζω, and γυμνασία σωματικὴ,) we ſhould be the better able ſure to *undergo* them ſtoutly, and grudg and *ſhrink* leſs under them, if at any time hereafter by any accident or affliction we ſhould be hard put to it. We ſhould, in all likelihood, be the better *content to want* many things when we cannot have them: if we would now and then inure our ſelves, to be as if *we wanted* them, whilſt *we have them.*

1 Cor. 9. 27. 1 Tim. 4. 8.

31. Laſtly, (for I may not enlarge) that *meditation*, which was ſo frequent with *the godly Fathers* under both *Teſtaments*, (and whereof the more ſober ſort among *the Heathens* had ſome glimmering light.) That *we have here no abiding City, but ſeek one to come*; That we are here but *as ſtrangers and pilgrims* in a forreign land, *heaven* being our *home*; and that our continuance in *this world*, is but as the lodging of a Traveller in an *Inne* for a night: this *meditation*, I ſay, if followed home, would much further us in the preſent *learning*. The Apoſtle ſeemeth to make uſe of it for this very purpoſe, 1 *Tim. 6. We brought nothing into this world, and it is certain we can carry nothing out*: and thence inferreth in the very next words, *Having food and rayment let us be therewith content.* We forget our ſelves very much, when we fancy to our ſelves a kind of *perpetuity* here, as if our *our houſes ſhould continue for ever, and our dwelling places ſhould remain from one Generation to another.* We think it good being here; here we would *build us Tabernacles*, ſet up our reſt here. And that is it, that maketh us ſo *greedy* after the things that belong *hither*, and ſo ſullen and *diſcompoſed* when our *endeavours*, in the purſuit of them, prove *ſucceſleſs*. Whereas if we would rightly inform our ſelves, and ſeriouſly think of it, what the world is, and what our *ſelves* are; *the World* but an *Inne*, and *our ſelves* but *paſſengers*: it would faſhion us to more *moderate deſires*, and better compoſed affections. In our *Inns* we would be glad to have wholeſom *diet*, clean *lodging*, diligent *attendance*, and all other things with convenience, and to our liking. But yet we will be wary what we call for; that we exceed not too much, leſt the *Reckoning* prove too ſharp afterwards: and if ſuch things as we are to make uſe of there, we find not altogether as we would wiſh, we do not much trouble our ſelves at it, but paſs it over; chearing our ſelves with theſe thoughts, that our ſtay is but for a night; We ſhall be able ſure to make ſhift with mean accommodations for one night; we ſhall be at home 'ere it be long, where we can mend our ſelves, and have things more to our own hearts-content. *Satiabor cum apparuerit Gloria.* The *plenteouſneſs* of that houſe when we ſhall arrive at our own home, will *fully ſatiate* our largeſt deſires. In the mean time let the expectation of that *fulneſs*, and the approach of our departure out of this ſorry *Inn*, ſuſtain our ſouls with comfort againſt all *the emptineſs* of this world, and whatſoever we meet with in our paſſage through it, that is any way apt to breed us *vexation* or *diſcontent*; that we may *learn* with St. *Paul*, *in whatſoever eſtate we are, to be therewith content.* God vouchſafe this to us all for his Dear Sons ſake Jeſus Chriſt, &c.

Heb. 13. 14. 1 Pet. 2. 11.

1 Tim. 6. 7, 8.

Pſal 49. 11.

AD

AD AULAM.

Sermon VII.

GREENWICH, JULY 1638.

Isaiah 52. 3.

For thus saith the Lord, ye have sold your selves for nought: and ye shall be redeemed without Money.

1. THE Speaker is *God*: that is plain (*For thus saith the Lord.*) And he speaketh to *us*: Not to *the Jews only* (as some perhaps might imagine) but to *all Mankind*; And so to us, as well as them: if not in the *Literal and immediate sence* (which to me seemeth so probable, that I make little doubt of it) yet at leastwise (which I find not gainsaid by any) in the *Analogical*, and *Spiritual Sence*. The Speech it self presenteth to our view *a Sale*, and a *Redemption*: and under those *Metaphors*, representeth to our thoughts *Mans inexcusable* baseness and folly in *the Sale*, *Gods* admirable power and goodness in *the Redemption*. The most wretched *Sale* that ever was; all passed away, and *nothing coming in*: But the most blessed *Redemption* that ever was; all fetch'd back again, and *nothing laid out*. A *Sale*, without any *profit* to us; it *got us nought*: in the former part of the verse (*Ye have sold your selves for nought.*) A *Redemption* without any charge to us; it *cost us nought*: in the latter part, (*ye shall be redeemed without money.*) These are the *two Points* we are to hold us to at this time: the *Sale* first, by *Sin*; and then the *Redemption by Christ*.

2. *Ye have sold your selves for nought.*] Words not many in our Translations; but in *the Original* (as also in *the Greek*) as few as can be to be a number, but *two*: Yet do they fairly yield us these four particulars. 1. *The Act*: and that is a bargain of Sale, (*ye have sold.*) 2. *The Object* of that Act; the *Commodity*, or thing sold, and that is themselves, (*sold your selves.*) 3. The *Consideration*, or *Price*; (if you will allow that name to a thing of no *price*;) and that is *nothing*, or as good as nothing, (*sold for nought.*) 4. *The Agent*, the Merchant or Saleman; and that is themselves too, (*Ye have sold your selves.*) *To sell*, and that *themselves*, and that *for nought*; and to do all this *themselves*: of these in order.

3. The

3. The *Act* is first; it is a *Bargain of Sale: (Ye have sold your selves.)* If we had but *deposited* our selves with Satan, being so *perfidious as he is*; it had been hazard enough, and but too much: for even among men, if the party that is *trusted* have but *the Conscience* to deny the trust, and *the face* to forswear it: he that trusteth him may soon come to lose all. But yet in point of *right*, and *to common intendment*, he that *depositeth* any thing in the hand of another, doth only commit it to his custody: both [a] *property* and *use* still reserved to himself. 2. In a *Demise* a man parteth with more of his interest; he transmitteth together with the possession, *the use* also or *fruit*, of the thing letten or demised, so as the *usufructuarius* or *tenant* may during his Term *use* it at his pleasure, and (so far as he is not limited *by special Covenant*) make benefit of it to his own most advantage. But here is yet no *Alienation*: it is but *jus utendi salvâ substantiâ*. Still *the Property* remaineth where it was: and *the Possession* too after a time, and when the term is expired, *reverteth* to the first owner. 3. *A mortgage* indeed hath in it something of the Nature of *an Alienation*: inasmuch as it passeth over [b] *Dominium*, as well as *Rem*, and *Usumfructum*; that is *property* and (as you would say) *Ownership*, as well as *Possession, Use, and Benefit*. Yet not absolutely any of these, but with a *defeisance*, and under *a Condition* performable by himself, so as the *Mortgager* is upon the point *the proprietary* still, if he will himself: because it is in his own power by performing *the condition* to make a defeisance of his *former act*, and consequently to make *the alienation* void, and then he is *in statu quo*.

[a] *Rei depositæ proprietas apud deponentem manet.* l. 17. ff. depositi. vel contra.

[b] *Alienatio est omnis actus, per quam dominium transfertur.*

4. But in a *Bargain of Sale* there is a great deal more than in all these. There [a] the *Alienation* is absolute, and the contract Peremptory. Wherein *the Seller* transferreth and maketh over to *the Buyer*, together with *the Possession, Use*, and *Profits*, the very *property* also of the thing sold; with all his right, title, claim, and interest therein for ever, without power of *revocation*, or any other *reservation* whatsoever. And this is our Case: this *the fact*, whereof we stand indicted in *the Text*. What the Scripture chargeth upon *Ahab* for his particular, that he had *sold himself to work wickedness*: is (though not in the same *height* of sence, yet) in some *degree*, more or less chargeable upon *all Mankind*. We have all *sold our selves* to Sin and Satan. *Venundati sub peccato*, saith St. *Paul*; and he seemeth to speak it of the better sort of Men too (in the judgment of many good Interpreters) *Rom.* 7. And then how much more is it true of the rest? That they are *Carnal, sold under sin*.

[a] *Venditio alienatio est rei suæ, jurisque in ea sui in alium translatio.* Senec. 5. de benef. 10. τὸ πεπραμένον, πάντη καὶ πάντως ἀπόδον. Suid. in πεπρᾶσθαι.

1 King. 21. 25.

Rom. 7. 14.

5. The greater is our *Misery*, and the more our *Presumption*: which are *the two Inferences* hence. Our *Misery* first, For by *selling our selves* over to *Sin* and *Satan*, we have put our selves out of *our own*, into *their Dominion*: and (during that state) remain wholly to be disposed at their pleasure. They are now become our *Lords*; and it is not for us to refuse any *drudgery*, be it never so *toylsom* or *irksom*, whereabout they shall list to employ us. How should it else be possible for men endowed with reason, some to *melt themselves* away in Luxury and Brutish sensuality, as the *Voluptuous*; others some to *pine themselves* lean with looking at the fatness of anothers portion, as *the Envious*; others some to run themselves out of breath; sometimes till they burst, in the pursuit either of shadows, as *the Ambitious*; or of smoak, as *the Popular* or *vain-glorious*; others some, like those that in old time were *damnati ad Metalla*, to moyl perpetually in lading themselves with *thick clay*, whereof it *would grieve* them to think that ever they should have *use* as the *Covetous*? Were it not that they are put upon such *drudgeries*, by their imperious Masters; *Sin*, who *reigneth* like a Tyrant in their Mortal Bodies, and will have all his *lust obeyed*: and *Satan* who grown great by this new Purchase (for by it it is that he claimeth to *be Prince of the World*) sitteth in *the hearts* of ungodly men, as in his *Throne*, and there commandeth like an *Emperour*: and who may be so bold as to contradict

Rom. 6. 12.

Joh. 16. 11.

or

or but to ſay, *Domine cur ita facis? Acti agimus*, is a true ſaying, in this ſence howſoever. *He muſt needs go*, we ſay, *whom the Devil driveth*: and St. *Paul* ſaith, *he is the ſpirit that worketh in the Children of diſobedience*. It is but an empty flouriſh then, that *licentious men* ſometimes ſtand ſo much upon their *liberty*; ſaying with them, *Joh.* 8. we were always free, and *were never in bondage unto any*; or with them in *Pſal.* 12. *Our lips are our own, who is Lord over us?* Who is Lord over you, do you ſay? No hard matter to tell you that: Even *Satan*. Your *lips* and your *tongues* are his; your *hearts* and your *hands* his; your *bodies* and your *ſouls* his; all you have, all you are, wholly and entirely *his*. You have *ſold your ſelves* to him, and *Emptum cedit in jus emptoris*. He hath *bought* you, and his you are, *to have and to hold*: he may now do *what he will* with you, (if * God ſuffer him) and you muſt abide it. This being the caſe of us all by reaſon of *Sin* (till we be reſtored by *Grace*) I need ſay no more to let us ſee, what *miſery* we have pulled upon our ſelves *by this Sale*.

Eph. 2. 1. Joh. 8. 33. Pſal. 12. 4.

* *Non miror quod Diabolus iſtud potuit: ſed quod Deus permiſit.* Bern. Epiſt. 141.

6. But there is another thing too in this *Sale*, beſides our *Miſery*, meet for us to take knowledge of: and that is our high and intolerable *Preſumption*, joyned with extream *injuſtice* and *unthankfulneſs*. God made us to do him ſervice: and *his* we are, *his Creatures, his Servants*. Now then *Quis tu?* What haſt thou to do *to judge*, ſaith St. *Paul?* may not I ſay much more, What haſt thou to do *to ſell anothers Servant?* And that *invito*, nay, *inconſulto Domino*; without any *Licence of Alienation* from the chief Lord, nay, without ſo much as ever asking *his conſent*: If God were pleaſed to leave us at firſt *in manu conſilii*, and to truſt us ſo far as to commit *the keeping* of our ſelves to our ſelves: he had no meaning therein to turn us *looſe*, neither to quit *his own right* to us and our ſervices. Nay may we not with great reaſon think that he meant *to oblige us ſo much* the more unto himſelf, by making us his *depoſitories* in a truſt of that nature? As if *a King* ſhould commit to one of his meaneſt *ſervants*, the cuſtody of ſome of his *Royal houſes* or *forts*, he ſhould by that very *truſt* lay a new obligation upon him of *fealty* over and above that *common allegiance* which he oweth him as *a Subject*. Now if ſuch *a ſervant*, ſo entruſted by *the King* his Maſter ſhould then take upon him, of his own head, without his Maſters privity, to contract with *a ſtranger*, perhaps *a Rebel* or *Enemy*, for the paſſing over the ſaid *houſe* or *fort* into his hands: Who would not condemn ſuch a perſon, for ſuch an act, of *ingratitude, injuſtice and preſumption*, in the higheſt degree? Yet is our *injuſtice, ingratitude, and preſumption*, by ſo much more infinitely heinous than his, in *ſelling our ſelves* from God, our Lord and Maſter, into the hands of *Satan a Rebel*, and an *Enemy* to God and all goodneſs: By how much the diſparity is infinitely more betwixt the *eternal God* and the greateſt of *the Sons of Men*, than betwixt *the higheſt Monarch* in the world and *the loweſt of his Subjects*.

Rom. 14. 4.

7. So much for *the Act*: the other particulars belong to it as circumſtances thereof. To *a Sale* they ſay *three things* are required, *Res, Pretium*, and *Conſenſus*: a *Commodity* to be ſold, a *Price* to be paid, and *conſent* of Parties. Here they are all. And whereas I told you in the beginning, that in this *Sale* was repreſented to us Mans *inexcuſable baſeneſs and folly*; You ſhall now plainly ſee each Particle thereof made good, in the *three ſeveral circumſtances*. In *the Commodity* our *Baſeneſs*; that we ſhould ſell away *our very ſelves*: in *the Price* our *folly*; that we ſhould do it for *a thing of nought*: in *the conſent* our *inexcuſableneſs* in both; that an act ſo *baſe* and *fooliſh* ſhould yet be our own voluntary *act and deed*. And firſt for *the Commodity*, (*you have ſold your ſelves.*)

8. *Lands, Houſes, Cattel*, and other like poſſeſſions made for mans uſe, are the proper ſubject matter of *trade* and *commerce*; and ſo are fit to paſs from man to man by *Sales* and other *Contracts*. But that *Man*, a Creature of ſuch excellency, ſtamped with *the Image of God*, endowed with *a reaſonable Soul*, made capable

capable of *Grace* and *Glory*, should *prostare in foro*, become merchantable ware, and be chaffered in the Markets and Fairs: I suppose had been a thing never heard of in the world to this hour; had not the overflowings of *Pride*, and *Cruelty*, and *Covetousness*, washed out of the hearts of Men, the very impressions both of *Religion* and *Humanity*. It is well, and we are to bless God, and under God to thank our *Christian Religion* and pious *Governours* for it; that in these times and parts of the world, we scarce know what it meaneth. But that it was generally practised all the world over in some former ages, and is at this day in use among *Turks* and *Pagans*, to sell men: ancient *Histories*, and modern *Relations* will not suffer us to be ignorant. We have mention of such *Sales* even in Scripture; where we read of some that *sold* their own *brother*, as *Jacobs Sons* did *Joseph*; and of one that sold his own *Master*, as the Traitor *Judas* did *Christ*. Basely and wretchedly both: *Envy* made them base; and *Covetousness* him. Only in some cases of *Necessity*, as for the preservation of *Life*, or of liberty of *Conscience* when other means fail, God permitted to his own people to *sell themselves*, or *Children* into perpetual bondage: and *Moses* from him gave *Laws* and *Ordinances* touching that Matter, *Lev.* 25.

Gen. 37. 28. Mat. 26. 15.

9. But between the *Sale* in the Text, and all those other, there are *two* main *differences*: Both which do exceedingly aggravate our *baseness*. The first, that no man could honestly *sell another*, nor would any man willingly *sell himself*, unless enforced thereunto by some urgent *necessity*. But what necessity, I pray you, that we should *sell our selves* out of Gods, and out of our own hands into the hands of *Sin* and *Satan*? Were we not well enough before? *Full* enough, and *safe* enough? Was our *Masters service* so hard that it might not be abiden? Might we not have lived? *Lived*? Yea, and that *happily*, and *freely*, and *plentifully*: and that *for ever* in his service? What was it then? Even as it is with many fickle *servants* abroad in the world, that being in *a good service*, cannot tell when they are well, but must be ever and anon *flitting*, though many times they change for the worse: so it was only our *Pride and Folly*, and a fond conceit we had of bettering our condition thereby, that made us not only without any apparent *necessity*, but even against all good reason and *duty*, thus basely to desert our first service, and to *sell our selves* for bondslaves to *Sin* and *Satan*.

10. The other *difference* maketh the matter yet a great deal worse on our side. For in *selling of slaves*, for so much as *bodily service* was the thing chiefly looked after; therefore as the *body*, in respect of *strength*, *health*, *age*, and other abilities, was deemed more or less fit for service, *the price* was commonly proportioned thereafter. Hence by a customary speech among the *Grecians*, [a] slaves were called σῶματα, that is, *bodies*: and they that traded in that kind [b] σωματέμποροι, as you would say *merchants of bodies*. And so the word σωμάτων, is rendred, *Rev.* 18. *Mancipia* or *slaves*. *Epiphanius* giveth us the reason of that use of the word, ἐπειδὴ ἡ δεσπότεια, saith he, *&c.* because all the command that a man can exercise over his *slaves*, is terminated to the *body*, and cannot reach *the soul*. And *the soul* is the better part of man; and that by so many degrees better, that in comparison thereof *the body* hath been scarce accounted a considerable part. Νοῦς ἄνθρωπος, could the Greek Philosopher say, and the Latin Orator, [c] *Mens cujusque is est quisque*. *The soul* is in effect the whole man; [d] *The body* but the shell of him: *the body* but the Casket, *the soul* the Jewel. It is observable, that whereas we read, *Mat.* 16. (*What shall it profit a man, if he gain the whole World and lose his own soul?*) instead thereof we have it, *Luk.* 9. thus, (*if he gain the whole world and lose himself?*) So that every mans *soul* is himself? and *the body* but [e] *an appurtenance* of him. Yet such is *our baseness*, that we have thus trucked away *our selves* with *the appurtenances*; that is, both our *souls* and our *bodies*. We detest *Witches* and *Conjurers* (and that worthily) as *wicked* and *base* People; because we suppose them to have made either an expres-

[a] Σώματα πολλὰ τρέφειν καὶ, &c. Anthol. 1. 12.
[b] σωματοκάπηλοι. Chrys. 1 Cor. ser. 40. v. Rad. 2. Rer. Forner. quotid. 26. & Casaub. in Athen. 5. 10. Rev. 18. 13. *Epiphan. in Ancorat.* Plato
[c] *Cicer. in Somn. Scip.*
[d] —*corpus quasi vas est, aut aliquod animi receptaculum.* Cic. 1. Tuscul. — ἐν προσωπείῳ χώρᾳ τὸ σῶμα περικεῖται. Chrys. in Mat. ser. 34. Luke 9. 25.
[e] — *videt enim* — *appendicem animi esse corpus.* Cicer. apud Nonnium in Appendix.

expreſs, or at leaſtwiſe an implicite *contract with the Devil.* Yet have our rebellions againſt God put us in the ſame predicament with them. *Verily Rebellion is as witchcraft*, 1 *Sam.* 15. Ours is ſo; ſince by it we have made *a Contract with the Devil*, and *ſold our ſelves* to him, ſouls and all. 1 Sam. 15.23.

11. Yet are *baſe-minded* people moſt an end *covetous* enough: they will hardly part with any thing, but they will know for what. *Ecquid erit pretii? What will you give me?* is a ready Queſtion in every mans mouth that offers to *ſell. Joſephs Brethren*, though they were deſirous to be rid of him, yet would have *ſomewhat* for him: and *Judas* would not be a Traitor *for nought.* They got *twenty pieces of ſilver* for their *Brother*; and he *thirty* for his *Maſter.* And thoſe oppreſſors in *Amos* 2. that ſold the needy for a *pair of ſhooes*, would be content with a ſmall matter, ſo they might be on the taking hand. *Eſau* had a very ſorry recompenſe, a *morſel of meat*, and a meſs of *broth*, for his own *birthright*, and his fathers *bleſſing*: yet that was ſomething (*jus pro jure*) and *ſomething*, we ſay, *hath ſome ſavour.* But to let all go, and to get nothing for it, this is our ſingular *folly*: in the next Circumſtance, that of the Price (*Ye have ſold your ſelves for nought.*) Gen. 37. 28. Mat. 26. 15. Amos 2. 6. Heb. 12. 16.

12. A heavy charge, may ſome ſay! but is there any *truth* in it? or is there indeed any *ſence* in it? Examine that *firſt.* It is well known there can be no *buying* and *ſelling* without the intervention of *a Price*: [a] *Pactio pretii* is by the Learned put into *the definition*, and therefore is conceived to be of *the eſſence*, of this kind of *contract.* [b] Δός τι καὶ λάβε τι, is the old *formula* for buying and ſelling. So that if there be no *price paid*, or to be paid, nothing given or to be given in compenſation or exchange for what is received; it may be *a Contract* of ſome other *ſpecies*, but it can be no *Sale.* It ſeemeth then to be a meer *implicat*, a contradiction in *adjecto*, to ſay that a thing is *ſold*, and yet for *nothing.*

a *Nulla emptio ſine pretio eſſe poteſt.* Juſtin. 3. inſtit. 24.
b— ἔστι νόμος πᾶς Δὸς, λάβε Anth. 4 c. 12. — ἅμα δίδου, καὶ λάμβανε. Suid.

13. But here we have a double help to ſalve it, in either of *the Terms one. Firſt*, for the term of *ſelling*: True it is, in ſtrict propriety of ſpeech *buying* and *ſelling* cannot be *without a price.* But *Divine* (eſpecially *Prophetical*) *expreſſions*, are not ever tied to ſuch ſtrictneſſes. We read therefore in the Scriptures, both of *buying* and *ſelling*, without a price; Of *buying* without a price, (*Come buy wine and milk without money, and without ſilver*, Iſa. 58.) And of *ſelling* without a price; (*Thou ſelleſt thy people for nought, and takeſt no money for them*, *Pſal.* 44.) And likewiſe here in the Text. Nay more, that ſtrictneſs of propriety is not always obſerved in other Authors. [a] *Vendendi verbum ad omnem alienationem pertinet*, ſaith a learned Civilian; The word *ſelling* may be extended to *every Contract*, the effect whereof is *an alienation.* And if ſo, then ſhould we have *given* away our ſelves *gratis* (as it is ſaid of ſome, *Eph.* 4. that they have *given themſelves over* to laſciviouſneſs, ἀπέδωκαν is the word there:) yet might we be ſaid to have *ſold our ſelves* in this conſtruction; that is, to have made over our ſelves to *Satan* by an *abſolute alienation*: whereby whatſoever *right* and *intereſt* we had in our *ſelves* before (were it more or leſs, were it any or none) is now *conveyed* unto, and *ſetled* upon him. Iſa. 58. 1. Pſal. 44. 12. a *Fratr. in lex. juris.* Eph. 4. 19.

14. Another help we have in the other Term, *for nought.* For (to ſay truth) we do receive a *price*, ſuch as it is. He is content to allow us *ſomething*; he knoweth we would not elſe bargain. Perhaps ſome little *profit*, or *pleaſure*, or *eaſe*, or *honor*, or *applauſe*, or *revenge*; ſome ſmall trifle or other: which being of very little worth or uſe, and ſo not to be taken for a *valuable conſideration*, may therefore be called *nought or nothing*: not ſimply or *abſolutely nothing*, but *comparatively* and *reſpectively nothing.* Even as in our common ſpeech, when a man would expreſs that he hath ſold a thing much *under worth*, the forms are ordinary: *I have even given it away; I have parted with it for a ſong, I have ſold it for nothing.* And this common uſage of the Phraſe, as it well preſerveth *the ſence*, ſo doth it alſo (that I may ſtop two gaps with one Buſh) juſtifie *the*

truth of this charge in my Text (*you have sold your selves for nought*) for between *meer nothing*, *and as good as nothing*, the difference is not great, in point of *discretion*.

[a]—*Adeo nihil est cuiq; se vilius*, Senec. Epist. 42.

15. Here then is *our folly* in this Sale, that on the one side we shamefully [a] *underprised* what we were *to part with*, and on the other side extremely *overvalued* what we were *to receive* in exchange for it. Renowned is [b] *Glaucus* for his folly in *Homer*, for changing Armour with *Diomedes* with such palpable disadvantage, that *Proverbs* came of it. And we laught at the sillinesse of the poor *Indians*, when the *Portugals* came first among them, for parting with a massie lump of *Gold-ore* for a three-halfpeny knife. Yet is our folly far beyond theirs; they had *something*, yea, and in the same kind too; he *brasse*, they *Iron* for *Gold*: that's yet one *Metal* for another, though there be great difference in the worth. But what sottishnesse possessed us, thus to barter away *Cœlum pro cæno*: Heaven for dung, Paradise for an apple, *our selves for nothing?*

[b] χρύσεα χαλκείων, ἑκατόμβοι ἐννεαβοίων. Hom. Il. ζ.

16. But flesh and blood is ready to justifie *its own Act*, (as ever they that are guiltiest of *folly*, are the shiest to own it) and thus will argue it. If we have *sold* our selves to *Satan*; yet the advantage seemeth to be on our side. We are sure we have got *something from him*, say it be but small, a vanity, *a toy*; yet such a toy as we are pleased withal. But he hath got a verier toy from us, a very *nothing*. For we have but *sold our selves*, and we are but *men*: and what is man, but *like a thing of nought*, Psal. 144. Lay *him in the balance with vanity* it self, he will prove *the verier vanity* of the two; that will overweigh him, *Psal.* 62. If any man should chance to think better of himself, and take himself *to be something*, there is one will tell him that he mistaketh the matter, and deceiveth himself, for he is *nothing*, Gal. 6. Nay, *less than nothing*, saith our Prophet, *Isay* 40. By all which it should seem we have rather cheated *the Devil*, than he us; and have gotten the better end of him: and are so far from having parted with *something for nothing*, as we are charged; as that quite contrary we have rather gotten *something for nothing*. Or at leastwise, if we have but *vanity* for vanity; we a *thing of nought* from him, he a *thing of nought* from us, (*fumum accepit, fumum vendidit*) as it is in the Apothegm; Or in an Epigram I have heard of *two dunces* and their disputation (*Attulit ille nihil, retulit ille nihil*;) we are yet *upon even terms*, and that can deserve no great imputation of *folly*.

Psal. 144. 4. —62. 9.

Gal. 6. 3. Isa. 40. 17.

17. Indeed should we speak of our *bodies* only, these *mortal, corruptible, vile* bodies (as we find them termed by all those *Epithets*;) or look upon our whole nature, as it is now *embased by it*; or even taken at the best, and set in comparison *against God*; (in one of which *three respects* it must be understood, whereever the Scriptures speak of our *worthlessnesse* or *nothingnesse*:) there might then be some place for these *Allegations*. But take the *whole man* together, *soul* as well as *bodie*, yea, chiefly that; and state him as he was *before he was sold*, (as so must we do, if we will give a true judgment of *the fact*) and compare it but with *other creatures* (which is but reasonable;) and then all the allegations aforesaid are quite beside the purpose. *The Soul* is a most rich, indeed an inestimable commodity; *Preciosa anima*, saith *Solomon*, Prov. 6. *the precious Soul*. So he saith, but that Speech is somewhat too general: he doth not tell us how *precious*. Indeed he doth not; for in truth he could not: it is beyond his, or any mans skill, to give an exact praisement of it. There is somewhat bidden for it, *Mic.* 6. But such a contemptible *price*, that it is rejected with *scorn*; though it seem to sound loud, (*thousands of Rams, and ten thousands of Rivers of Oyl.*) He that alone knew the true worth of a *Soul*, (both by his *natural knowledge*, being the eternal wisdom of God; and by his *experimental knowledge*, having *bought* so many, and paid a full *price* for them) our blessed Redeemer, the Lord *Jesus*, assureth us there is [a] no ἀντάλλαγμα. All the *universal world* affordeth not

Rom. 6. 12. 1 Cor. 15. 50. Phil. 3. 21.

Prov. 6. 27. Mic. 6. 7. Mat. 16. 26.

[a]—Ψυχῆς ἀντάξιον οὐ πῶν ἔξωθεν πεπτὸς τὶς ἔχει. Chrysost. ad Theodor. Lapsum. serm. 1. 6. edit. Sav. 58.

not *a valuable compenſation for it*, *Mat.* 16. We will reſt upon his word for this, as well as we may, and ſpare further proof.

18. And then the *inference* will be clear; that there never was in the world any ſuch *folly*, as ſin is; any ſuch *fools* as *ſinners* are. Ὄντως ἀνόητον ἡ πονηρία, as he ſaid: and *Solomon* putteth *the fool* upon *the ſinner*, I am not able to ſay how oft. That we ſhould thus *ſell* and truck away theſe *precious ſouls* of ours, the very [a] exhalations and arrachments (if I may ſo ſpeak) of *the breath of God*; not eſtimable with any other thing, than with *the precious blood of God*: and that not for *the whole world* (which had been to our incomparable diſadvantage) no nor yet for any *great portion* thereof, but for *a very ſmall pittance* of it, whereof we can have no *aſſurance* neither that we ſhall hold it an hour; and which even whilſt we have it, and think to enjoy it, *periſheth in the uſing*, and deceiveth our expectations! Which of us, laying the Premiſſes to heart, can do leſs than beſhrew his own *grievous folly* for ſo doing; and beg pardon for it at the hands of God, as *David* did after he had numbred the people, (*I have ſinned greatly in that I have done, and now I beſeech thee, O Lord, take away mine iniquity, for I have done very fooliſhly.*)

[a] ἀποπάσματα, τιμῆμα, &c. Plato. —*divinæ particulam auræ.* Hor. 2. Serm. 2. —θείας ἀπορῥοὰς. Naz. Iamb. 18. Col. 2. 22. 1 Sam. 24. 10.

19. And the more cauſe have we moſt humbly to beg pardon for our *baſeneſs* and *folly* herein, by how much leſs we are any way able to *excuſe* either of both, it being our own *voluntary act and deed*. For ſo is the next particular, (*Ye have ſold your ſelves.*) Naturally, what is *blame-worthy*; we had rather *put off* upon any body elſe, light where it will, than *take it home* to our ſelves. [a] *Tranſlatio criminis*, the ſhifting of a fault, is by *Rhetoricians* made a branch of their *Art*. We need not go to their Schools to learn it: *Nature* and our *Mother-wit* will prompt us ſufficiently thereunto: we brought it *from the womb*, ſuck'd it from the breaſts of our *Mother Eve*. This *baſe and fooliſh act* whereof we now ſpeak, how loth are we to own it? How do we ſtrive to lay the whole burden and blame of it upon others: or if we cannot hope to get our ſelves quite off, yet (as men uſe to do in common *payments* and *taxes*) we plead hard to have *bearers* and *partners*, that may go a ſhare with us, and eaſe us (if not *à toto*, yet) at leaſtwiſe *à tanto*, and in ſome part. But it will not be. Still *Perditio tua ex te*, it will fall all upon us at the laſt, when we have done what we can.

[a] V. Cic. 1. ad Heren. Quintil. 4. &c. Gen. 3. Oſea 13. 9.

20. We have but one of theſe *three ways* to put it off; a fourth I cannot imagine; by making it either *Gods act*, who is the original owner; or *Adams act*, who was our Progenitor; or *Satans act*, who is the Purchaſer. If any of theſe will hold, we are well enough; Let us trie them all. It ſhould ſeem *the firſt will*: for is there not Text for it? How *ſhould one of them chaſe a thouſand* (ſaith *Moſes*) *except their rock had ſold them*, Deut 32. and God was their Rock. So *David*, Pſal. 44. *Thou haſt ſold thy people for nought*: and ſundry times in the book of *Judges* we read how *God ſold Iſrael*, ſometimes into the hands of one enemy, and ſometimes of another. Very right. But none of all this is ſpoken of the *Sale* now in queſtion: it is meant of another manner of *Sale*, which is conſequent to this, and preſuppoſeth it. God indeed *ſelleth* us over *to puniſhment*, (which is *the ſale* meant in thoſe places) but not till we have firſt *ſold our ſelves* over to *ſin*, which is *the ſale* in this place. We firſt moſt *unjuſtly* ſell away our *ſouls*, and then he moſt *juſtly* ſelleth away our *bodies* and our *liberty*, and our *peace*, and our *credit*, and the reſt.

Deut. 32. 30. Pſal. 43. 12. Judg. 2. 14.

21. Let us beware then whatſoever we do that we do not *charge God wrongfully*, by making him in the leaſt degree the *Author* of our ſins, or but ſo much as *a party*, or *an acceſſory* to our follies; either *directly*, or *indirectly*. Himſelf diſclaimeth it utterly, and caſteth it all upon us, *Iſa.* 50. 1. *Which of my Creditors is it to whom I have ſold you?* If it were my deed, deal punctually, tell me *when*, and *where*, and *to whom*; But if it were not, why do you lay it to my charge? *Behold for your iniquities have you ſold your ſelves.* It was meerly

your own doing: and if you suffer for it, blame *your selves*, and not me.

22. *Hâc non successit*: We must try another way, and see if we can leave it upon *Adam*. For did not *he sell us* many a fair year before we were *in rerum naturâ?* And if the *Father* sell away the Inheritance from his *unborn child*, how can he do withal? And if he cannot help it, why should he be blamed for it? Must our *teeth be set on edge* with the Grapes our Grand-father ate, and not we? it must be confest, the *first Sale* was his *Personal Act*, by which he passed away both himself and all his Posterity; and so were we *venditi antequam editi*, sold a long while before we were born. And that *Sale* is still of force against us, (I mean that of *Original sin* till it be annulled by *Baptism*) inasmuch as being virtually *in his loins*, when he made that *Contract*, we are presumed to have given our *virtual consent* thereunto. But there is another part of the *Sale*, which lieth most against us, whereto our *own actual consent* hath passed in *confirmation*, and for the further ratification of our *Fore-fathers act*: when for satisfaction of some ungodly *lust* or other, we condescended by committing sin in our *own persons*, to strengthen *Satans* title to us, whatever it was, as much as lay in us. Like the *unthrifty Heir* of some *unthrifty Father*, who when he cometh at age, for a little spending-money in hand, is ready to do any *further act* that shall be required of him, for the confirmation of *his Fathers act*, who had long before *sold away* the Lands from him. Whatever then we may impute of the *former*, I mean of *original guilt* to *Adam*: yet we must take *the latter*, I mean *our actual transgressions*, wholly and solely to *our own selves*.

23. Nor can we, *thirdly*, lay the blame upon *Satan*, or his Instruments; which is our last and commonest refuge. *Serpens decepit* was *Eves* plea; and she pleaded but truth: for the Serpent had indeed *beguiled* her; St. *Paul* hath said it after her twice over. *Esau* after he had sold his birth-right *his own self*, yet accused his *Brother* for supplanting him. *Aaron* for making the Calf, and *Saul* for sparing the Cattel; both contrary to Gods's express Command, yet both lay it upon *the people*. Others have done the like, and still do, and will do to the worlds end. But alas! these *Fig-leaves* are too thin to hide our *nakednses*: all these *excuses* are insufficient to discharge us from being *the authors* of our own *destruction*. Say *Satan* be a cunning *Cheater*, (as he is no less!) who should have look'd to that? had not God endowed us with *understanding*, to discern his most subtile snares, and with *liberty of will* to decline them? Say he do *tempt* us perpetually; and by most sly insinuations seek to get within us, and to *steal* away our hearts; that is the utmost he can do: *a Tempter* he is: and that a shrewd one; ὁ πειράζων (he hath his name from it;) yet he is but *a Tempter*, he cannot enforce us to any thing, without *our consent*: and God hath given us *power*, and God hath given us *charge* too, *not to consent*. Say ungodly men (who are his Agents) cease not by plausible *perswasions*, *importunities*, and all *the engagements* they can pretend, to solicite and entice us to evil: Yet, if we resolve and hold, *not to consent*, [a] they cannot hurt us. *My son, if sinners entice thee, consent thou not*, Prov. 1. 10. Say they lay many a curst *example* before us, as *Jacob* did, pilled rods in the Sheep-troughs; or cast *stones of offence* in our way! Have we not a *rule* to walk by, by which we ought to guide our selves, and not by the *examples* of men? And whereto serve *our eyes* in our heads, but to look to *our feet*, that we may so order *our steps*; as not to *dash our foot against a stone?*

Gen. 3. 13.
2 Cor. 11. 3.
1 Tim. 2. 14.
Exod. 32. 22.
1 Sam. 15. 21.
Mat. 4. 1.

[a] *Qui suo sine alieno impulsu, cadere potest, alieno absq; suo cadere non potest.* Ber. Serm. 85.

Gen. 36. 37.
——8.

24. Certainly no man can take harm but from himself. *Let no man then when he is tempted*, and yieldeth, *say he is tempted of God: for God tempteth no man*, saith St. *James*; that is, doth not so much as endeavour to do it. Nay, I may add further, Let no man when he is *tempted*, say he is *tempted of Satan*. That is, let him not think to *excuse* himself by that: For even *Satan* tempteth

Jam. 13.

(*b*) tempteth no man in that ſenſe and *cum effectu*. Though he *endeavour* it all he can; yet, it cannot *take effect*, unleſs we *will*. St. *James* therefore concludeth poſſitively, that every mans *temptation*, if it take effect, is meerly from his *own luſt*. It is then *our own act and deed*, that we are Satan's Vaſſals; Diſclaim it we cannot: and whatſoever *miſery* or *miſchief* enſueth thereupon, we ought not to *impute* to any other than *our ſelves* alone. He could never have laid any *claim* to us, if we had not *conſented* to the bargain, and yielded *to ſell our ſelves*.

[b] *Infirmus hoſtis eſt, qui non poteſt vincere niſi volentem.* Epiſt. Incerti ad Demetriad. cap. 25.—14.

25. Of *the Sale* hitherto, I come now to *the Redemption*, the more *Evangelical*, and comfortable part of *the Text*. And as in *the Sale* we have ſeen mans *inexcuſable baſeneſs* and *folly* in the ſeveral circumſtances: ſo we may now behold Gods admirable *power* and *grace* in this *Redemption*. His *Power*, that he doth it ſo *effectually*, The thing ſhall be done, (*Ye ſhall be redeemed.*) His *Grace*, that he doth it ſo *freely*, without any money of ours. (*Ye ſhall be redeemed without money.*)

26. Firſt, the work to be *effectually* done. It is here ſpoken in the future (*Ye ſhall be redeemed*;) not only, nor perhaps ſo much, becauſe it was a *Prophecy* of a thing then to come, which now ſince *Chriſts coming* in the fleſh is *actually* accompliſhed: but alſo, and eſpecially, to give us to underſtand, that when God is pleaſed to *redeem* us, all *the Powers* on Earth, and in Hell, cannot, ſhall not, *hinder* it. By the Levitical Law, if a man had *ſold himſelf* for a bondſlave, his *Brother*, or ſome other near Friend might *redeem him*: or if ever God ſhould make him able, he might *redeem himſelf*. If this had been all our hope, we might have waited till our eyes had ſunk in their holes, and yet the work never the nearer to be done: for never would man have been found able, either *to redeem* his own ſoul, or *to make agreement* for his Brothers. It would *coſt more to redeem their ſouls*, than any man had to lay down: *ſo that* of neceſſity *he muſt let that alone for ever*. But when the Son of God himſelf ſetteth in, and is content to be made of God to us *Redemption*: the pleaſure of the Lord *ſhall proſper in his hand*, and the work ſhall go on wondrous happily and ſucceſsfully.

Lev. 25. 26.

Pſal. 42. 8.

1 Cor. 1. 30.

Iſa. 53. 10.

27. His *Power*, *his Love*, and *his Right* do all aſſure thereof. Firſt, his *Power*. Our *Redeemer is ſtrong and mighty*, even the Lord of Hoſts. And he had need be ſo: for he that hath us in poſſeſſion is ſtrong and mighty; *Vir fortis armatus* in the Parable, *Luke* 11. He buckleth his Armour about him, and ſtandeth upon his guard with a reſolution to maintain what he hath *purchaſed*, and to hold *poſſeſſion* if he can. But then when *a ſtronger* than he cometh upon him, and overcometh him, breaketh into his houſe, bindeth him, and having *bruiſed his head*, taketh away from him *his armour* wherein he truſted (the *Law*, *Sin*, *Death*, *and Hell*:) there is no remedy but he muſt *yield* perforce what he cannot *hold*, and ſuffer his houſe to be ranſacked, and his goods and poſſeſſions to be carried away. *Greater is he that is in you* (ſaith St. *John*) that is, Chriſt, *than he that is in the World*; that is, the Devil. Chriſt came into the world on purpoſe to *deſtroy the works of the Devil*: and he did atchieve what he came for; he hath *deſtroyed* them. And amongſt his other works he hath deſtroyed *this purchaſe* alſo; wrung *the Evidences* out of his hand, even *the hand-writing that was againſt us*; and having blotted, defaced, and cancelled it, *took it out of the way*, *nailing it to his Croſs*.

Jer. 50. 34.

Luke 11. 21. —22.

Gen. 3. 15.

1 Joh. 4. 6.

1 Joh 3 8.

Col. 2. 14.

28. Such was his *Power*: his *Love ſecondly* not leſs; which made him as *willing* as he was *able*, to undertake this work of our Redemption. *In his love and in his pity he redeemed them*, Iſa. 63. 9. There is ſuch a *height*, and *depth*, and *length*, and *breadth* in that Love; ſuch a βάθος in every dimenſion of it, as none but an infinite underſtanding can fathom. *Sic Deus dilexit*: *So God loved the world*; But how much that *ſo* containeth, no tongue or wit of man can reach.

Eph. 3. 18.

Joh. 3. 16.

reach. Nothing expresseth it better to the life, than the work it self doth. That the *Word* should be made *Flesh*; that the *holy One of God* should be made *sin*; that *God blessed for ever* should be made *a curse*; that *the Lord of Life and Glory* should suffer *an inglorious death*, and pour out his own most *precious blood*, to ransome such *worthless, thankless, graceless* Traitors, as we were, that had so desperately made *our selves away*; and that into the hands of his deadliest *enemy*, and that upon such *poor* and unworthy *conditions! O altitudo!* Love incomprehensible: It swalloweth up the sense and understanding of *Men* and *Angels*; fitter to be admired and adored with silence, than blemished with any our weak expressions.

Joh. 1. 14. 2 Cor. 5. 21. Gal. 3. 13.

29. I leave it therefore, and go on to the next, his *Right*. When *de facto* we *sold our selves* to Satan, we had *de jure*, no power, or *right* at all so to do, being we were *not our own*: and so in truth *the title* is naught, and *the sale* void: Yet it is [a] good *against us* however: we may not plead *the invalidity* of it: for so much as in reason no man ought to make advantage of *his own act*. Our act then *barreth us*; but yet it cannot *bar the right owner* from challenging *his own* wheresoever he *finds* it. And therefore we may be well assured God will not suffer *the Devil*, who is but *malæ fidei possessor*, an intruder and a cheater, quietly to enjoy what is *Gods*, and *his*: but he will eject him (we have that word, *Joh.* 12. 21. *Ejicietur, now is the Prince of this World cast out*) and recover out of his *possession* that which he hath *no right* at all to hold.

[a] *Diaboli in hominem jus, etsi non justè acquisitum, justè tamen permissum*, Bern. Epist. 190.

30. Sundry *inferences* we might raise hence, if we had time, I may not insist: yet I cannot but touch at *three duties* which we owe to God for this *Redemption*; because they answer so fitly to these *three* last mentioned *assurances*. We owe him *Affiance*, in respect of his *Power*; in requital of his *Love*, *Thankfulness*; and in regard of his *Right*, *Service*. First, the consideration of his *Power*, in our *Redemption*, may put a great deal of *comfort and confidence* into us: that, having now *redeemed us*, if we do but cleave fast to him, and revolt not again, he will *protect us* from Sin and Satan, and all other enemies and pretenders whatsoever. *O Israel fear not, for I have redeemed thee*, Isa. 43. If then *the Devil* shall seek by any of his wiles or suggestions at any time to get us over to him again (as he is an unwearied *sollicitor*, and will not lose his claim by *discontinuance:*) Let us then look to that *Cornu salutis, that horn of salvation*: that God hath raised up for us in Christ our Redeemer, and flie thither for succour as *to the horns of the Altar*, (saying with *David*, Psalm 119. *I am thine, oh save me,*) and we shall be safe. In all inward *temptations*, in all outward *distresses*, at the hour of *death*, and in the day of *judgment*, we may with great security commit the keeping our souls to him, both as a *faithful Creator*, and as a *powerful Redeemer*: saying once more with *David*, (*Into thy hands I commend my spirit, for thou hast redeemed me, O Lord thou God of truth,*) Psal. 31. 6.

Isa. 43. 1. Luk. 1. 69. Psal. 119. 94.

31. *Secondly*, The consideration of *his love* in our *Redemption* should quicken us to a *thankful* acknowledgment of his great and undeserved *goodness* towards us. *Let them give thanks whom the Lord hath redeemed, and delivered from the hands of the enemy*, Psal. 107. Let all *men*, let all *creatures* do it: but let them especially. If the *blessings* of corn, and wine, and oyl, of health and peace, and plenty, of *deliverance* from sicknesses, pestilences, famines, and other calamities, can so affect us, as to provoke at least some overly and superficial forms of *thanksgiving* from us: how *carnal* are our minds, and our thoughts *earthly*, if the contemplation of the depth of [a] *the riches of Gods mercy*, poured out upon us in this great work of *our Redemption*, do not even ravish our hearts with an ardent desire to pour them out unto him again in *Hymns* and *Psalms*, and Songs of *Thanksgiving*, with a *Benedictus* in our mouths, (*Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*)

Psal. 107. 2.

[a] —*justè homo addictus, sed misericorditèr liberatus*, Bernard. Epist. 190.

Luke 1. 68.

32. *Thirdly*,

32. *Thirdly*, The conſideration of his *Right* ſhould bind us to do him *ſervice*. We were *his before*, for he *made us*; and we ow'd him *ſervice* for that. But now we are *his* more than before, and by *a new title*; for he hath *bought us*, and paid for us: and we owe him *more ſervice* for that. The Apoſtle therefore urgeth it as a matter of great equity: *you are not your own*, but *his*; therefore you are not to *ſatisfie* your ſelves by doing *your own luſts*, but to *glorifie him* by doing *his will*. When *Chriſt redeemed* us by his blood, his purpoſe was to *redeem us unto God*, (Rev. 5. 9.) and not to our ſelves: and to *redeem us from our vain converſation*, (1 Pet. 1. 18.) and not to it. And he therefore *delivered us* out of the hands of our enemies, that we might the more freely, and ſecurely, and *without fear ſerve him in holineſs and righteouſneſs all the days of our lives*, *Luke* 1. which being both our *bounden duty*, and the thing withall ſo very *reaſonable*; we have the more to anſwer for, if we do not make a conſcience of it to perform it accordingly. He hath done *his part* (and that which he was no way bound unto) *in redeeming us*; and he hath done it to purpoſe, done it *effectually*: Let it be our care to do *our part* (for which there lie ſo many *obligations* upon us) *in ſerving him*; and let us alſo do it to purpoſe, do it *really*, and *throughly*, and *conſtantly*.

Pſal. 100. 3. 1 Cor. 6. 19. 20. Luke 1. 74.

33. Thus is our *Redemption* done *effectually*: it is alſo done *freely*, which is the only point now remaining. *Not for price, nor reward*, Iſa. 45. 13. but freely and *without money* here in the Text. Nor need we here fear another contradiction. For the meaning is not, that there was *no price* paid at all; but that there was none paid by *us*: we *laid out nothing* towards this great *Purchaſe*, there went none of our money to it. But otherwiſe, that there was *a price* paid, the Scriptures are clear: *You are bought with a price*, ſaith St. *Paul*, 1 Cor. 6. and he ſaith it over again, *chap.* 7. He that paid it calleth it λύτρον, a *ranſom*, that is as much as to ſay *a price of Redemption*: and his Apoſtle ſomewhat more ἀντίλυτρον, which implieth a juſt and *ſatisfactory price*, full as much as the thing can be worth. Yet not paid to *Satan*, in whoſe poſſeſſion we were; for we have found already, that he was but an *Uſurper*, and his title naught. He had but bought *of us*; and we by *our ſale* could convey unto him no more *right* than we had our ſelves: which was juſt none at all. Our *Redeemer* therefore would not enter into any *capitulation* with him, or offer to him any Terms of *compoſition*: But thought good rather in purſuance of *his own right* to uſe *his power*. And ſo he vindicated us from him by main ſtrength: *with his own right hand, and with his holy arm he got himſelf the victory*, and us liberty, without any *price* or *ranſom* paid him.

1 Cor. 6. 20. —7. 23. Mat. 20. 28. 1 Tim. 2. 6. Pſal. 98. 2.

34. But then unto Almighty God *his Father*, and *our Lord*, under whoſe *heavy Curſe* we lay, and whoſe *juſt vengeance* would not be appeaſed towards us for our grievous preſumption without a condign *ſatisfaction*: to him, I ſay, there was *a price* paid by *our Redeemer*, and that the greateſt that ever was paid for any purchaſe ſince the world began. *Not ſilver and gold*, ſaith St. *Peter*, which being *corruptible things* are not valuable againſt our immortal and incorruptible ſouls; But even *himſelf*, in whom are *abſconditi theſauri*, amaſſed and hidden *all the treaſures of the wiſdom* of God, and even the whole *riches* of his grace; treaſure enough to *redeem a whole world of* ſinners. Take it *collectively*, or *diſtributively*; *ſingula generum*, or *genera ſingulorum*; this way, or that way, or which way you will; in Chriſt there is *copioſa redemptio*, redemption plenty, and enough for all if they will but accept it. Take all mankind ſingly one by one; *He gave himſelf for me*, ſaith St. *Paul* in one place. Take them altogether in the lump, *He gave himſelf a ranſom for all*; in another.

1 Pet. 1. 18. Col. 2. 3. Pſal. 130. 7. Gal. 2. 20. 1 Tim. 2. 6.

35. Now for man to *give himſelf*, what is it elſe, but to give *his ſoul*, (for that is *himſelf*, as we heard before) and *his life*, for *vita in anima*, the life is in the ſoul: and theſe he gave. He gave up *his ſoul* (*when thou ſhalt make*

his

his ſoul an offering for ſin, Iſa. 53. 10.) and he laid down *his life (the Son of man*
Mat 10. 28. *came to give his life a ranſom for many,* Mat. 10.) More than this *in love* he could
Joh. 15. 13. not give; for what greater love, *than to lay down ones life?* And leſs than this
Rom. 6. 23. *in juſtice* he might not give: for *Death* by the Law being *the wages of ſin*; there could be no *Redemption from death* ſo as to *ſatisfie the Law*, without *the death of the Redeemer.*

36. Yea, and it muſt be a *bloody death* too: for *anima in ſanguine*, the life is
Heb. 9. 22. in the blood, and *without ſhedding of blood there can be no remiſſion*, no redemption. All thoſe *bloody ſacrifices* of Bulls and Goats, and Lambs in the Old Teſtament: all thoſe frequent *ſprinklings of blood*, upon the door poſts, upon *the book*, upon *the people*, upon *the tabernacle*, and upon all the *veſſels* of Miniſtry; and all thoſe *legal purifications* in which blood was uſed (as *almoſt all things are*
Heb. 9. 22. *by the Law purged with blood*, Heb. 9.) they were all but ſo many *types* and *ſha-*
—12. 24. *dows* prefiguring this *blood of ſprinkling*; which *ſpeaketh* ſo many good things for us, *pacifieth* the fierce anger of God towards us, *purgeth* us from all ſins, and
Col. 1. 20. *redeemeth* us from Hell and damnation. I mean the meritorious *blood of the Croſs*, the moſt precious blood of Chriſt, *as of a Lamb without blemiſh*; 1 Pet. 1. 18.

37. But can there be worth enough, may ſome ſay, in the *blood of a Lamb*, of one ſingle Lamb, to be a *valuable compenſation* for the ſins of the whole world? *Firſt*, this was *agnus ſingularis*, a Lamb of ſpecial note; not ſuch another in the
Iſa. 53. 6. whole flock. *All we like ſheep have gone aſtray:* but ſo did this Lamb never. All of
1 Pet. 1. 19. us like the encreaſe of *Labans flock*, ſpeckled or ring-ſtreaked, but this Lamb ἄμωμος, if *Momus* himſelf were ſet to ſearch, he could not yet find the leaſt *ſpot or blemiſh*. A cunninger ſearcher than he, hath pried narrowly into every corner of his life; who if there had been any thing amiſs, would have been ſure to have
Joh. 14. 30. ſpied it and proclaimed it, but could find nothing. *The Prince of this world cometh and hath nothing in me.* That is ſomething; his *Innocency*. But if that be not enough, (for *the Angels* are alſo *innocent*) behold then more. He is *ſecondly*,
Joh. 1. 23. *Agnus Dei, the Lamb of God*; that is, the Lamb which God hath appointed and ſet apart for this ſervice by ſpecial deſignation: ſo as either this party muſt do
Acts 4. 12. it, or none. There *is no other name given under Heaven*, no nor *in Heaven* neither,
Joh. 6. 27. nor *above*, by which we can be redeemed. *Him*, and him alone, *hath God the Father ſealed:* and by vertue of that *Seal* authorized and enabled to undertake this great work. Or if you have not yet enough, (for it may be ſaid, what if it had been the pleaſure of God to have *ſealed* one of *the Angels?*) Behold then *thirdly*, that which is beyond all exception, and leaveth no place for cavil or ſcruple: He is *Agnus Deus*. The Lamb is God, the Son of God, *very God of very God*: and ſo *the blood of this Lamb* is the very *blood of God*, *Act.* 20. And it
Acts 20. 28. is *this dignity of his Nature* eſpecially (and not *his innocency only*, no nor yet his *deputation* too, without this) that ſetteth ſuch a huge value upon his *blood*, that it is an *infinite price*, of *infinite merit*, able to ſatisfie an *infinite juſtice*, and to appeaſe an *infinite wrath.*

38. You will now confeſs I doubt not, that this *Redemption* was not *gratis*, came not for nothing, in reſpect *of him:* it coſt him full dear, even his deareſt lives-blood. But then in reſpect of us, it was a moſt free and *gracious Redemption.* It was *no charge* at all *to us*; we disburs'd not a mite, not a doyt towards it: Which is the very true reaſon why it is ſaid in the Text, *Ye ſhall be redeemed without money.* This work then is meerly an act *of grace*, not a fruit *of merit*: grace, *abundant grace* on his part; no merit, not *the leaſt merit* at all on ours. And well it is for us, that we have to do with ſo *gracious* a God. Go to *an Officer*, and who can promiſe to himſelf any ordinary *favour* from him without a *fee?* Go into *the ſhops*, and what can ye take up without either *money*, *credit*, or *ſecurity* for it? *Si nihil attuleris:* bring nothing, and have nothing. Only when we have to do with God, *Poverty* is no impediment, but rather *an advantage*

to

to us. πτωχοὶ εὐαγγελίζονται. The *Goſpel* belongeth to none, but *the poor* only. The tidings of *a Redeemer*, moſt bleſſed and welcome news to thoſe that are ſenſible of their own *poverty*, and take it as of *Grace*. But whoſo thinketh *his own peny good ſilver*, and will be putting in and bidding for it; will ſtand upon his terms as *David* did with *Araunah*, and will *pay* for it, or he will not have it. Let that man beware leſt *his money and he periſh together*, and leſt he get *neither part nor fellowſhip* in this buſineſs. Mat 11. 5. 2 Sam. 24. 24. Acts 8. 20, 21.

39. Yet this I muſt tell you withal, there is ſomething to be done on our part, for *the applying* of this *gracious redemption* wrought by Chriſt to our own ſouls, for their preſent *comfort* and future *ſalvation*. We muſt *repent* from dead works, *believe* the Goſpel, and endeavour to *live godly, righteouſly and ſoberly in this preſent world*. *The grace* of God is proclaimed, and (as it were) *expoſed to ſale* in the preaching of the Goſpel: there is *an offer* made us of it there, and we are earneſtly invited to buy it, (*Ho every one that thirſteth, come to the waters and buy.*) But he that cometh to buy, muſt bring his *manuprecium* with him, or he were as good keep away. He that cometh to this Market without a *price in his hand* (and the price is *faith, repentance*, and *godlineſs*) it is a ſign *he hath no heart*, and he is no better than *a fool*, ſaith *Solomon*, Prov. 17. But ſtill we muſt remember, that this is but *conditio, non cauſa: a condition* which he requireth to be performed *on our part*, not any juſt *cauſe* of the performance *on his part*. And he requireth it rather as *a teſtimony* of our willingneſs to embrace ſo fair *an offer*, than as a *valuable conſideration* in any proportion at all to the worth of *the thing* offered. What we bring, if it be tendred *kindly*, and as it ought, in *ſincerity* and *humility*, he kindly accepteth of it. But if we bring it either in *Pride*; or would have it taken for better than we know it is, which is our *Hypocriſie*: we quite mar our own *Market*, and ſhall be *ſent away empty*. Iſa. 55. 1. Prov. 17. 16. Luke 1. 53.

40. The ſum of all is this, and I have done. Let us take *the whole ſhame* of our inexcuſable *baſeneſs* and *folly* in this *Sale*, to our ſelves; and let us give to God *the whole glory* of his admirable *power* and *grace* in our *Redemption*. *Non tibi Domine, non tibi*; not unto thee, O Lord, not unto thee, but unto us be all *the ſhame*, that had thus wretchedly *ſold our ſelves for nought*: *Non nobis, Domine, non nobis*; not unto us, O Lord, not unto us, but unto thy Name be all *the glory*, that thou haſt thus graciouſly *redeemed us without money*, Amen. So be it.

AD AULAM.

Sermon VIII.

THEOBALDS, July 1638.

Rom. 15 5.

Now the God of Patience and Conſolation grant you to be like minded one towards another, according to Chriſt Jeſus.

1. SAint *Paul* had much labored in the whole former Chapter, and in the beginning of this, to make up that *breach*, which (by the mutual *judgings* of *the weak*, and *deſpiſings* of *the ſtrong*) had been long kept *open* in the then Church of *Chriſt* at *Rome*: and was likely, if not timely prevented, to grow wider and wider, to the great *diſhonor* of God, *diſſervice* of his Church, and *diſcomfort* of every good man. He had plied them with variety of *Arguments* and *Perſwaſions*; ſpent a great deal of Holy *Logick* and *Rhetorick* upon them: and now to ſet all that home, and to *drive the nail* (as it were) *to the head*, that ſo he might at length *manum de tabula*, he concludeth his diſcourſe about that argument, with this *votive Prayer* or Benediction, [*Now the God of Patience and Conſolation grant you to be like minded one towards another according to Chriſt Jeſus: That ye may with one mind, and with one mouth glorifie God even the Father of our Lord Jeſus Chriſt.*

2. Wherein we may obſerve firſt, *the formality* of the Prayer, in thoſe firſt words [*Now the God of Patience and Conſolation grant you:*] And then *the matter* or ſubſtance of it, in the reſt. Wherein we have expreſſed, with their ſeveral *amplifications*; firſt *the Thing* deſired (*their unity*) in the remainder of the fifth verſe: Secondly, *the End*, for which it is deſired [*Gods glory*] in the ſixth verſe. But *that* I ſhall not have time at this preſent to enter upon. Confining our ſelves therefore to *the fifth verſe* only, and therein, beginning with *the formality of the Prayer*, obſerve firſt, *the connexion* of this period with the precedent diſcourſe, in the Participle Ὁ δὲ, *Now*, or *But*, [Ὁ δὲ θεὸς, *Now the God*, &c.] Secondly, *the party* (whoſe help is implored, and from whom the bleſſing

must come; even God (Θεὸς δῴη, *God grant.*) Thirdly, *the special Attributes*, whereby that party is here described: [Θεὸς ὁ ὑπομονῆς, &c. *The God of Patience and Consolation.*

3. Of the Connexion first. Ὁ δὲ Θεὸς, *Now God grant.* In effect, as if he had said, I have *endeavored* what in me lay to bring you to be of *one mind* and of *one heart.* I have *planted* unity among you by my *Doctrine*, and *watered* it with my *Exhortations*: using the best *reasons* and *perswasions* I could devise for that end. What now remaineth, but that I second my *labors* with my *prayers*? And commend what I have *planted* and *watered* to his blessing, who alone is able to *give the increase*? I have shewn you what you are to do: ὁ δὲ Θεὸς, *Now the God of Patience and Consolation grant it* may be done.

4. The Apostle saw it needful he should *pray for* the people of God, as well as *instruct* them: and therefore he sealeth up the word of *Exhortation* with a word of *Benediction.* He had *spoken, written, expostulated, disputed, reproved, besought*, and whatever else was to be done in the way of *Teaching*: but he knew there was yet something more to be done, to make the work compleat; lest else he should have run in vain, *either labored in vain.* That therefore he might not give out *in extremo actu*; nor having brought his *building* to some perfection, then to let it stand at a stay, and so decay and drop down, for want of laying on *the roof*: he turneth himself from *them* to *God*, is instant with *him* another while, as hitherto he had been with *them*; in hope that some good effect might follow. A course not unusual with him (*velut emblemate vermiculato*) to *embellish* his Epistles upon fit occasions with *supplications, prayers, intercessions, and givings of thanks*: breaking off the course of his speech, and that now and then somewhat *abruptly* (witness, 2 *Cor.* 9. 10. and some other places) to lace in *a Prayer, a Blessing, a Thanksgiving.*

Lucius apud Cic. 3. de orat.

5. Preachers by his example, to *Pray* for the people, as well as to *instruct* them: So should their labors bring more *comfort* to themselves, more *profit* to their hearers. *The Kingdom of God must suffer violence*, and our people will not ordinarily be brought unto it without some *force*: But let me tell you, it is not so much the violence of the *Pulpit*, that doth the deed, (it were many times better, if there appeared less *violence* there) as the violence of *the Closet.* Nor they only; but all *Governors* and *Superiors* in every other *kind*: indeed generally *all Christians* whatsoever (in their *proportion*) to make use of this *Example.* Think none of you, you have sufficiently *discharged your parts* towards those that are under your *charge*; if you have *instructed* them in what they are to do, *admonished* them to do thereafter, *reproved*, or *corrected* them when they have done amiss, *encouraged* or *rewarded* them when they have done well: so long as your faithful and fervent *prayers* for them have been wanting. In vain shall you *wrestle* with their stubbornesses, and other corruptions, though you put to all your strength, and *wrestle with great wrestlings* (as *Rachel* said upon the birth of *Nephtali*) so long as you do but *wrestle* with them only: for so long you wrestle but with *flesh and blood*; and alas, what great matters can thereof be done? Then, or not at all, shall you *wrestle* to purpose, when you enter the lists with the *father of spirits* himself, as *Jacob* did: *wrestling* with him by your *Importunate prayers*, and not giving him over, till you have *wrung a blessing* from him, either for your selves, or them, or both. For when you have done what you can, *the blessing* must come from him, or it will never come. Θεὸς δῴη. Which is the *next point.*

Mat. 11. 12.

Gen 30. 8.

Heb. 12. 9.

6. *God grant.*] As for himself, the Apostle well knew, by all those convincing *Reasons*, and winning *Insinuations* he had used, he could but work upon *the outward sense*, and by the sense represent fit motives to their *understandings*: it was God only, that could bow and frame *the heart* to Peace and Unity. You may *wish* peace, and do your good wills to *perswade* unto peace; and you ought

to

to do it: but unleſs God ſet in with you, it will not take effect. *Non perſuadebis, etiamſi perſuaſeris. God ſhall perſwade Japhet to dwell in the tents of Sem*, Gen. 9. 27. Gen. 9. *Noahs perſwaſions* will not do it, nor *Sems*; though they ſhould ſpeak with the tongues of Men and Angels: but let *God perſwade Japhet*, and *Japhet* will be perſwaded. He is not only *a lover of Concord*, (for ſuch, by his grace are we alſo;) but *the author of peace* likewiſe. A thing ſo *proper*, and peculiar to him alone, that he ſundry times taketh his *ſtile* and denomination from it: *The God of Peace. The very God of Peace*, &c. Rom. 15. 33. 1 Theſ. 5. 23. 2 Theſ. 2. 16.

7. For alas! without him, what can be expected from us? whoſe diſpoſitions, by reaſon of that *pride* that aboundeth in us, are naturally turbulent and ſelf-willed. *The heart of man* is a ſowre piece of clay: wondrous *ſtubborn* and *churliſh*, and not to be kindly wrought upon, but by an *Almighty power*. What man is able to take down his *own pride* ſufficiently? (Many a good man hath more ado with this one *viper*, than with all his other *corruptions* beſides.) But how much leſs then is any man able to beat down and ſubdue *the pride* of another mans ſpirit? Only God *with the ſtrength of his arm* is able to throw down every *exalting thought*; and to lay the *higheſt* mountains level with the *lower* flats. He can infuſe *a ſpirit* into us, to eat out by degrees that cankered *proud fleſh*, that breedeth us all theſe vexations. He can make us ſo vile in our own eyes: that, whereas we are naturally prone to eſteem better of *our ſelves* than of *all other men*, we ſhall *through lowlineſs of mind eſteem every other man better than our ſelves*. *Non ſicut alii*, Luke 18. 11. Phil. 2. 3.

8. But in the mean time never marvel to ſee ſo many *ſcandals* and *diviſions* every where in the world; (diſtractions and wranglings in *the Church*, factions and convulſions in *Common-wealths*, ſidings and cenſurings in your *Towns*, jarrings and partakings even in your private *families*:) ſo long as there is *pride* and *ſelf-love* in every mans *own boſome*, or indeed any other *luſt* unſubdued. For all theſe *wars and fightings* without, what other are they than *the ſcum of the pot* that boils within? *The ebullitions* of thoſe *luſts* that *war in our members*? And the dictates of corrupt nature? St. *Paul* ſaith, *There muſt be hereſies*: even as we uſe to ſay, *That that will be muſt be*. His meaning is, *There will be hereſies*: there is no help for it; *the wit* of man cannot hinder it. Nay it were well, if *the wit* of man did not ſometimes further it, *Ingenioſi malo publico*, is none of the beſt commendations: yet ſuch as it is, there are too many, that deſerve it but too well: That imploy their *wit*, *learning*, *eloquence*, *power* and *parts*, (by the right uſe whereof they might do God and his Church excellent ſervice) to raiſe *ſtrifes*, foment *quarrels*, and blow the coal of *contention* to make it blaze afreſh, when it lay in the aſhes, well nigh out. Our comfort is, the time will come (but look not for it whilſt this world laſteth;) when *the Son of man will cauſe to be gathered out of his Kingdom* πάντα τὰ σκάνδαλα, all things that miniſter occaſion of ſtumbling or contention. But in the mean time *Sinite creſcere* muſt have place. We muſt be content to want that *peace*, which we *deſire*, but cannot have without God; till he be pleaſed to *grant* it: *and poſſeſs our ſelves in patience*, if ſtill ſomething or other be amiſs, whereof we can ſee as yet no great likelihood that it will be better. 1 Cor. 11. 19. Jam. 4. 1. Mat. 13. 41. —— 30. Luke 21. 19.

9. By which *Patience* yet I mean nothing leſs, than either in private men *a ſtoical* ἀναισθησία, a dull *flegmatick ſtupidity*, that is not ſenſible of the want of ſo great a bleſſing; or much leſs in publick perſons or governors a retchleſs *ſlothful connivence*, whereby to ſuffer men to run wild into all kind of irregularity without reſtraint. But ſuch a well tempered *Chriſtian Patience*, as neither murmureth at *the want*, nor deſpaireth of *a ſupply*; but out of the ſenſe of *want*, is diligent to ſeek *ſupply*. Praying with the Church, *Da Domine, Give peace in our time, O Lord*: and endeavoring (εἰ δυνατὸν, τὸ ἐξ ὑμῶν) ſo far as is *poſſible*, and to the uttermoſt of our power, to *have peace* with, and to *make peace* among all men. Rom. 12. 18.

For

For Almighty God uſeth not to caſt away his choiceſt *bleſſings* upon thoſe men, that think them not well worthy their beſt both *Prayers* and *Pains*. He alone can frame mens hearts to *unity* and *peace*: but we are vain and unreaſonable, if we expect he ſhould do it for our ſakes; ſo long as we continue, either *ſilent* without ſeeking to him for it by our *Prayers*, or *ſluggiſh* without employing our beſt *endeavours* about it to our powers.

10. But why is this God (to whom we are thus to make our addreſſes, that he would be pleaſed to *grant us this like-mindedneſs*, and to *give* unto us and to *all his people the bleſſing of peace*) here ſtiled *the God of Patience and Conſolation*? The enquiries are many. Why firſt, *the God of Patience*? And ſecondly, why *the God of Conſolation*? Taking the two *Attributes* apart, either by it ſelf. Then taking them both together: Firſt, for *the choice*; why theſe two rather than any other? Secondly, for *the Conjunction*; why theſe two together? Thirdly, for *the order*; why *Patience* firſt, and before *Conſolation*. Five in all: ſomewhat of each.

11. The former Title is, *the God of Patience*. Which may be underſtood, either *Formaliter*, or *Cauſaliter*: either *ſubjectively*, or *effectively*, as they uſe to diſtinguiſh. Or if theſe *School-terms* be too obſcure; then in *plain terms* thus: either of *Gods* patience or *Ours*. That is to ſay; either of that *patience* which God *uſeth towards us*, or of that *patience* which God by his grace and holy Spirit *worketh in us*. Of *Gods patience* and long-ſuffering to us-ward, beſides pregnant teſtimony of *Scripture*, we have daily and plentiful *experience*. How ſlowly he proceedeth to *vengeance*, being ſo unworthily *provoked*: how he beareth with our *infirmities*, (Infirmities? yea, and *Negligences* too; yea, and yet higher, our very *Preſumptions* and *Rebellions*:) how he *ſpreadeth out his hand all the day long*, waiting day after day, year after year, for our converſion and amendment, that he may have mercy upon us. And even thus underſtood (*Subjectivè*) the Text would bear a fair conſtruction, and not altogether impertinent to *the Apoſtles ſcope*. It might at leaſt intimate to us this, that finding *ſo much patience* from him, it would well become us alſo to ſhew *ſome patience* to our brethren. But yet I conceive it more proper here, to underſtand it *effectivè*: of that *Patience*, which is indeed *from God*, as the *Cauſe*; but yet *in us*, *as the Subject*. Even as a little after (*verſe* 13.) he is called *the God of Hope*: becauſe it is he that *maketh us to abound in Hope*, as the reaſon is there expreſſed. And as here in the Text he is ſtiled *the God of Conſolation*; for no other reaſon, but that it is he that putteth *comfort* and chearfulneſs into our hearts.

Iſa. 65. 2.

12. It giveth us clearly to ſee what we are *of our ſelves*, and without God: nothing but heat and *impatience*; ready to vex our *ſelves*, and to fly in the faces of *our brethren*, for every trifle. *You have need of Patience*, ſaith the Apoſtle, *Heb.* 10. We have indeed: God help us. 1. We live here in a vale of miſery, where we meet with a thouſand *petty croſſes* and vexations (*quotidianarum moleſtiarum minutiæ*) in the common road of our lives; poor things in themſelves, and as rationally conſidered very trifles and *vanity*, yet able to bring *vexation* upon our impatient *ſpirits*: we had need of *patience to digeſt* them. 2. We are beſet, ſurrounded with a world of *temptations*, aſſaulting us within and without, and on every ſide, and on every turn: we had need of *Patience* to *withſtand* them. 3. We are expoſed to manifold *injuries*, *obloquies*, and *ſufferings*, many times *without cauſe*; it may be ſometimes *for a good cauſe*: we had need of *Patience* to *bear them*. 4. We have many rich and precious *Promiſes* made us in the Word; of *grace*, of *glory*, of *outward* things; of ſome of which we find as yet but ſlender *performance*, and of other ſome (but that we are ſure *the anchor of our hope* is ſo well fixt, that it cannot fail) no viſible probability of their *future performance*: we had need of *patience* to *expect* them. 5. We have many good *duties* required to be done of us in our *Chriſtian Callings*, and in our

Heb. 10. 36.

particular

particular vocations; for the honor of God, and the ſervice of our brethren: we had need of *patience* to go *through* with them. 6. We have to converſe with *men* of different ſpirits and tempers: ſome *hot*, fiery and furious; others *flat*, ſullen, and ſluggiſh; ſome *unruly*, ſome *ignorant*, ſome *proud* and ſcornful, ſome *peeviſh* and obſtinate, ſome toyiſh, tickle, and *humorous*; all ſubject to *paſſions* and *infirmities* in one kind or other: we had need of *patience* to *frame* our converſations to *the weakneſſes* of our brethren, and to *tolerate* what we cannot remedy: that by helping to *bear each others burdens*, we may ſo *fulfil* *the Law of Chriſt*. Gal. 6. 2.

13. Great *need* we have of *Patience* you ſee: and my Text letteth us ſee, where we have to ſerve *our need*. God is *the God of patience*: in him, and from him it is to be had, but not elſewhere. Whenever then we find our ſelves ready to *fret* at any croſs occurrent, to *venge* every injury, to rage at every light provocation, to *droop* at the delay of any promiſe, to *ſlugg* in our own performances, to *skew* at the infirmities of others: take we notice firſt of the *impatience* of our own ſpirits, and condemn it; then hie we to the fountain of grace, there beg for *patience* and meekneſs, and he that is *the God of patience* will not deny it us. That is the former title, *The God of Patience*.

14. The other is, *The God of Conſolation*. And the reaſon is (for this can be underſtood no otherwiſe than *effective*) becauſe *ſound comfort* is from God alone. *I, even I, am he that comforteth you*, ſaith he himſelf, *Iſa.* 51. *Thy rod, and thy ſtaff they comfort me*, ſaith *David*, Pſal. 23. And the Prophets often, *The Lord ſhall comfort Sion*. The Holy Ghoſt is therefore called as by his proper name ὁ παράκλητος, *The Comforter*. Yea perhaps, as *one* among many others; or (allowing the *Greek Article* his Emphaſis) as the chiefeſt of all the reſt: which hindereth not but there may be *other Comforters* beſides, though haply of leſs excellency. If there were no more in it but ſo, and the whole allegation ſhould be granted: it ſhould be enough in wiſdom to make us overlook all them, that we might partake of *his comforts*, as *the beſt*. But in truth the Scriptures to ſpeak of God, not as *the chiefeſt*, but as *the only Comforter*: admitting no partnerſhip in this prerogative. *Bleſſed be God*, &c. *The Father of mercies, and the God of Conſolation*. Iſa. 51. 12. Pſal. 23. 4. Iſa. 51. 3. Zach. 1. 17. &c. Joh. 14. 16. 15. 26, &c. 2 Cor 1. 3.

15. May we not then *ſeek for Comfort*, may ſome ſay: nay, do we not ſometimes *find comfort* in Friends, Riches, Reputation, and ſuch other *regular pleaſures* and delights, as *the creatures* afford? Verily *under God* we may always, and do ſometimes reap comfort from *the creatures*: But thoſe *Comforts* iſſue ſtill from him, as from *the firſt* and *only* ſufficient *cauſe*. Who is pleaſed to make uſe *of his Creatures* as his inſtruments, either for *comfort*, *correction*, or *deſtruction*, as ſeemeth good in his own eyes. "When they do ſupply us with any *comfort*, "it is but as the *conduit pipes*, which ſerve the offices in a great houſe with "*water*; which yet *ſpringeth* not from them, but is only by them *conveyed* thither from *the fountain* or ſpring-head. Set them once *againſt God*, or do but take them *without God*: you may as ſoon ſqueeze water out of a *flint-ſtone*, or ſuck nouriſhment out of a *dry breaſt*, as gain a drop of *comfort* from any of *the Creatures*. Thoſe ſuppoſed *comforts*, that men ſeek for, or think they have ſometimes *found in the Creatures*, are but titular and *imaginary*, not ſubſtantial and *real* comforts. And ſuch, however we eſteem of them *onward*, they will appear to be *at the laſt*: for they will certainly fail us in the *evil day*, when our ſouls ſhall ſtand moſt of all in need of *comfort*. The Conſolations of God are firſt *Pure*; they run clear without *mud* or *mixture*: ſecondly, *Full*, ſatiating the appetites of the ſoul, and leaving no *vacuities*: thirdly, *Permanent*, ſuch as (unleſs by our default) no creature in the world can *hinder* or *deprive* us of. In every of which *three reſpects*, all *worldly comforts*, as they come but from *the Creatures*, fall infinitely ſhort: as might eaſily be ſhewn, had we but time to compare them.

16. It

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16. It is hard to ſay the whiles whether is greater, our *Miſery*, or *Madneſs*, who forſake the Lord, the clear *fountain of living waters, to dig to our ſelves broken pits, that hold no water* in the mean time but *puddle*, and but *a very little* of that neither, and yet cannot hold that *long* neither. What fondneſs is in us, to lay out our money for that *which is not bread*, and our labour for *that which ſatisfieth not?* To wear out our *bodies* with *travel*, and torture our *ſouls* with *cares*, in the purſuit of theſe *muddy, narrow*, and *fleeting* comforts? When we may have *Nectar* and *Ambroſia*, the delicacies of *the bread* of life; and of *the water* of life *gratis* and without price. Only if we will but *open our mouths* to crave it, and *open our hands* to receive it from him, who is ſo well ſtored of it, and is withal ſo willing to impart it with all freedom and bounty, even *the Father of Mercies, and the God of Conſolation.*

Jer. 2. 13.

Iſa. 55. 2.

——1.

17. Thus far of the *two Titles* ſeverally: let us now put them together and ſee what we can make out of them. *The God of Patience and Conſolation.* Where every mans firſt demand will be, why the Apoſtle ſhould chuſe to enſtile Almighty God from theſe two, of *Patience* and of *Conſolation*, rather than from ſome other of thoſe *Attributes*, which occur (perhaps) more frequently in holy Writ: as God of *Wiſdom*, of *Power*, of *Mercy*, of *Peace*, of *Hope*, &c. Whatever other *inducements* the Apoſtle might have for ſo doing; *two* are apparent: and let them ſatisfie us. *The one*; the late mentioning of theſe two things in the next former verſe [*That we through patience and comfort of the Scriptures might have hope.*] Having once *named* them both together there: it was neither incongruous nor inelegant, to *repeat* them again both together here. 2. *The other*; the fitneſs of theſe *Titles*, and their ſuitableneſs unto *the matter* of the Prayer. For the moſt part you ſhall find in thoſe *forms of Prayer* that are left us regiſtred in the Book of God, ſuch *Titles* and *Attributes* given to God in *the Prefaces* of thoſe *Prayers*, as do beſt ſort with *the principal matter* contained therein: Which courſe *the Church* alſo hath obſerved in her *Liturgies*. The Apoſtle then, being to pray for *Unity*, might well make mention of *Patience* and *Conſolation*: of *Patience*, as a ſpecial *help* thereunto; and of *Conſolation*, as a ſpecial *fruit* and effect thereof. As if he had ſaid, if you could have patience, you would ſoon grow to be *of one mind*: and if you were once come to that, you ſhould find a great deal of *comfort in it*; ὁ δὲ Θεὸς δώη. *The God* therefore *of Patience and Conſolation grant* it may be ſo with you.

18. Firſt, *Patience* is a ſpecial *help to Unity*. For what is it but *the pride* and heat of mens ſpirits, that both *ſetteth* contentions a-ſcot at the firſt, and afterwards *keepeth* them afoot? *Only by pride cometh contention*, ſaid *Solomon*, Prov. 13. So long as men are *impatient* of the leaſt *contradiction*, cannot brook to have their *opinions* gainſaid, their *advices* rejected, their apparent *exceſſes* reproved; will not paſs by *the ſmalleſt frailties* in their Brother without ſome *clamour*, or *ſcorn*, or *cenſure*; but rather break out upon every ſlight occaſion into *words* or *actions* of fury and diſtemper: it cannot be hoped, there ſhould be that bleſſed *Unity* among brethren, which our Apoſtle here wiſheth for, and every good man heartily deſireth. No! *Patience* is the true *Peace-maker*. It is the (a) *ſoft anſwer* that *breaketh wrath*: (croſs and thwarting language rather ſtrengtheneth it.) As *a flint* is ſooner *broken* with a gentle ſtroke upon *a Feather-bed* than ſtrucken with all the might againſt a hard *coggle*. *Better is the end of a thing* (*Solomon* again) *than the beginning: and the patient in ſpirit is better than the proud in ſpirit. The proud in ſpirit* be like, he is the *boutefeu*; he is the man that *beginneth* the fray: but *the patient in ſpirit* is the man that muſt end it, if ever it be well ended; and that ſure is *the better work*, and the greater honour to him that doth it.

Prov. 13. 10.

Quantulacunque adiò eſt occaſio, ſufficit iræ, Juven. ſat. 13.

* Prov. 15. 1. --ἀλλὰ σὺ τόν γ' ἐπέεσσι κατα-θέλξεαι μαλακοῖσι. Homer. Il. α.

Eccl. 7. 8.

19. And as *Patience* is a ſpecial *help* to Unity: ſo is *Comfort* a ſpecial fruit and

and *Effect* thereof. St. *Paul* therefore conjureth the *Philippians*, by all the hope they had of *comfort* in God to be *at one* among themſelves. Εἴτις παράκλησις, εἴτι παραμύθιον. *If there be any conſolation in Chriſt, if any comfort of love — Fulfil ye my joy, that ye be like-minded*, &c. *Ecce quàm bonum, David* in *Pſalm* 133. *Behold how good and pleaſant a thing it is, brethren to dwell together in unity.* Utile *Dulci:* in ſaying *both*, he ſaith *all*. *Good and pleaſant:* that is, both *profitable* (like the *dew* upon the mountains, that maketh the graſs ſpring;) and *comfortable* (as the ſmell of a *precious oyntment:*) And what can the heart of man deſire more? That for *the Choice*. Phil. 2. 1, 2. Pſal. 133. 1, &c.

20. For *the Conjunction* then; it may be demanded *ſecondly*, why the Apoſtle ſhould *joyn* theſe two together, *Patience* and *Conſolation:* there ſeeming to be no great affinity between them. They are things that differ *toto genere:* for *Patience* is a *Grace*, or Vertue; and *Conſolation a Bleſſing*, or reward. Is it not, think you, to inſtruct us, that true *Patience* ſhall never go without *Conſolation?* He that will have *Patience* onward, ſhall be ſure to have comfort at the laſt: God will crown the grace of *Patience* with the bleſſing of *Conſolation*. *The patient abiding of the meek ſhall not periſh for ever*, Pſal. 9. St. *James* would have us ſet before our eyes *the Prophets* and *Saints* for a general example *of ſuffering affliction, and of Patience:* and he commendeth to us one *particular example* there as by way of inſtance, namely, that of *Job*. [*You have heard*, ſaith he, *of the patience of Job, and have ſeen the end of the Lord: that the Lord is pitiful, and of tender mercy.*] *Job* held out in his *patience* under great trials *unto the laſt:* and God out of pity, and in his tender mercy towards him, heaped *Comforts* upon him *at the laſt* in great abundance. "It would be well worthy our moſt ſe- "rious meditation, to conſider, both what (by Gods grace) *he did*, and how "(by Gods mercy) *he ſped*. His *example* in the one would be a good *pattern* "for us of *Patience:* and his *reward* in the other a good *encouragement* for *Con-* "*ſolation*. This we may bide upon as a moſt certain truth; that if we do *our* "*part*, God will not fail on *his*. Be we firſt *ſure* that we have *Patience*; (we "muſt look to that, for that is *our part*, though not ſolely, for we cannot have "it without him, as was already ſaid:) but I ſay, be we firſt ſure of that, "and then we may be *confident*, we ſhall have *comfort* ſooner or later, in ſome "kind or other; (truſt God with that) for that is *ſolely his part*, and he will "take order for it without our further care. Pſal. 9. 18. Jam. 5. 10. —— 11.

21. Laſtly, for the *Order*. It may be demanded, why the Apoſtle joyning both together [*The God of Patience and Conſolation*] giveth *Patience* the precedency: of *Patience* firſt, and then of *Conſolation*. Is not that alſo to teach us, that as it is a vain and *cauſleſs fear*, if a man have *patience*, to doubt whether he ſhall have *comfort*, yea or no: ſo on the contrary, it is a vain and *groundleſs hope*, if a man want *patience*, to preſume that yet he ſhall have *comfort* howſoever? Certainly, no *Patience*, no *Conſolation*. It is the Devils *method*, to ſet the fairer ſide forwards, and to ſerve *in the beſt wine* firſt, and then after, that which is *worſe*. He will not much put us upon the trial of our *Patience* at the firſt; but rather till us on along with ſemblances and Promiſes of I know not what *comforts* and *contentments:* but when once he hath us *faſt*, then he turneth in *woe* and *miſery* upon us to overwhelm us, as a deluge. But God in his diſpenſations commonly uſeth a quite contrary *method*, and dealeth *roughlieſt* with us at the firſt. We hear of little other from him, than *ſelf-denial*, *hatred* from the World, taking up the *Croſs*, and ſuffering *perſecution*, exerciſe enough for all *the Patience* we can get: But then, if we hold out ſtoutly to the end, at laſt cometh *joy* and *comfort* flowing in upon us both ſeaſonably and plentifully, like a river. *You have need of patience*, ſaith the Apoſtle, *that after you have done the will of God, you may receive the Promiſe*. *Patience* firſt, in *doing* (yea, and *ſuffering* too) according to the will of God: and then *after* that (but not *before*) Heb. 10. 36.

the enjoying of *the Promiſe*. Would you know then, whether *the Conſolations of God* belong unto you, yea or no? In ſhort: if you can have *patience*, never *doubt* of it: if you will not have *patience*, never *hope* for it.

22. Thus much concerning *the formality of the Prayer* in thoſe former words of the verſe [*Now the God of Patience, and of Conſolation grant you.*] Proceed we now to the *Matter* thereof in the remainder of the verſe [*To be like-minded one towards another according to Chriſt Jeſus.*] Where *the particulars* are *three*. Firſt, *the thing* it ſelf, or grace prayed for; which is *Unity*, or Like-mindedneſs [*To be like-minded:*] Secondly and Thirdly, two *Conditions* or Qualifications thereof: the one in reſpect of *the Perſons* [*One towards another,*] the other in reſpect of *the manner*, [*According to Chriſt Jeſus.*] Of which in their order.

23. *The thing* firſt, [*To be like-minded*] τὸ αὐτὸ φρονεῖν in the Greek. A Phraſe of ſpeech, although (to my remembrance) not found elſewhere in holy Scripture, yet often uſed by St. *Paul* in his Epiſtles: to *the Romans*, to *the Corinthians*, and eſpecially to the *Philippians* more than once or twice. I ſpare the quotations for brevity ſake. St. *Peters* compound word cometh neareſt it, ὁμόφρονες [*Finally, be ye all of one mind*] 1 *Pet.* 3. Now theſe words, both the Noun φρὴν or φρένες, *the mind*, and the Verb φρονεῖν, *to mind* this or that, or to be thus or ſo *minded*: although often uſed with ſpecial reference, ſometimes to the underſtanding or *judgment*; ſometimes to the inward diſpoſition of the heart, *will and affections*; and ſometimes to the manifeſting of that inward diſpoſition, by *the outward carriage* and behaviour: yet are they alſo not ſeldom taken at large for *the whole ſoul*, and all the powers thereof, together with all *the motions* and *operations* of any, or each of them, whether in the *apprehenſive*, *appetitive*, or *executive* part. And I ſee nothing to the contrary, but that it may very well be taken in that *largeſt extent* in this place. And then the thing ſo earneſtly begged at the hand of God, is, that he would ſo frame the hearts of theſe *Romans* one towards another, as that there might be an *univerſal accord* amongſt them ſo far as was poſſible, both in their *opinions*, *affections*, and *converſations*. [*Now the God of Patience and Conſolation grant you to be like-minded*]

Rom. 12. 16. 2 Cor. 13. 11. Phil. 2. 2, 3. 4. 2. 1 Pet. 3. 8.

24. *Like-minded*, firſt in *Opinion* and Judgment. It is a thing much to be *deſired*, and by all good means to be *endeavoured*, that (according to our Churches Prayer) God would *give to all Nations unity, peace, and concord*: but eſpecially that *all they that do confeſs his holy name, may* alſo *agree in the truth of his holy word*; at leaſtwiſe in the main and moſt ſubſtantial truths, *I beſeech you brethren,* ſaith St. *Paul, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.* That is the firſt, Like-mindedneſs in *judgment*.

1 Cor. 1. 10.

25. *Like-minded* ſecondly in heart and *affection*. Mens *underſtandings* are not all of one *ſize* and *temper*: and even they that have *the largeſt* and *the cleareſt* underſtandings, yet *know but in part*, and are therefore ſubject to *errors* and *miſ-apprehenſions*. And therefore it cannot be hoped there ſhould be ſuch a conſonancy annd uniformity of *judgment* amongſt all men, no not amongſt *wiſe* and *godly* men; but that in many things, yea, and thoſe ſometimes *of great importance*, they may and will *diſſent* one from another unto the worlds end. But then good heed would be taken leſt by the cunning of *Satan* (who is very forward and expert to work upon ſuch advantages) *difference* in *judgment* ſhould in proceſs of time firſt, • *eſtrange* by little and little, and at length quite *alienate* our *affections* one from another. It is one thing to *diſſent* from, another to be at *diſcord* with, our brethren. *Ita diſſenſi ab illo* (ſaith *Tully* concerning himſelf and *Cato*) *ut in disjunctione ſententiæ, conjuncti tamen amicitiâ maneremus.*

1 Cor. 13. 9.

• τῷ σύμψυχον τῇ ἑτεροδόξῳ λύσαντες. Naz. orat. 25.

It

it is probable *the whole multitude* of them that believed were (but we are not ſure they were, and it is poſſible they might not be) *all of one opinion* in every point, even in thoſe firſt and primitive times: but St. *Luke* telleth us for certain, that they were *all of one heart.* Acts 4. 3.

26. *Like-minded* thirdly, in a fair and peaceable *outward converſation.* For albeit through *humane frailty*, and amid ſo many *ſcandals* as are, and muſt be in the world (ἀνένδεκτον μὴ ἐλθεῖν) there be not evermore that *hearty* entire *affection*, Luke 17. 1. that ought to be between Chriſtian men; eſpecially when they ſtand divided one from another *in opinion*: yet ſhould they all bear this *mind*, and ſo be at leaſt thus far *like-minded*, as to reſolve to forbear all *ſcornful* and *inſolent* ſpeeches and behaviour, of and towards one another; without *jeering*, without *cenſuring*, without *provoking*, without cauſleſs *vexing* one another, or diſturbing the publick *peace of the Church.* For *the ſervant of God muſt not ſtrive, but be gentle unto all men, and patient.* So *gentle and patient*, that he muſt ſtudy to win *them that oppoſe themſelves*; not by reviling, but *inſtructing* them: and that not in a loud and lofty ſtrain, (unleſs when there is left no other remedy;) but *firſt*, (and if that will ſerve the turn, *only*) in love and *with meekneſs.* Our converſation, where it cannot be all out ſo *free* and *familiar*, ſhould yet be *fair* and *amiable.* Gods holy *truth* we muſt ſtand for, I grant, if it be *oppoſed*, to the utmoſt of our Strength: neither may we betray any part thereof by our *ſilence* or *ſoftneſs*, for any mans pleaſure or diſpleaſure; where we may help it, and where *the defence* of it appeareth to be prudentially neceſſary. Yet even in that caſe ought we ſo to *maintain the truth* of God, as not to *deſpiſe the perſons* of men. We are to *follow the truth in love*: which is then beſt done, when holding us cloſe *to the truth*, we are ready yet *in love* to our brethren to do them all *the rights*, and to perform unto them all thoſe *reſpects*, which (without confirming them in their *errors*) may any way fall due unto them. 2 Tim. 2. 24, 25. Eph. 4. 15.

27. It is a perfect and bleſſed *Unity* when all *the three* meet together; unity of *true Doctrine*, unity of *loving affection*, and unity of *peaceable converſation*: and this perfection ought to be both in our *aims*, and in our *endeavours.* But if (through our own *weakneſs*, or the *waywardneſs* of others) we cannot attain to the full perfection of *the whole*, having faithfully endeavoured it; *pulchrum eſt in ſecundis tertiiſve*, it will be ſome commendation and comfort to us, to have attained ſo much as we could. Εἰς ὃ ἐφθάσαμεν, (*Phil.* 3.) *Nevertheleſs whereunto we have attained, let us mind the ſame thing.* *Cic. in orat.* Phil. 3. 16.

28. To *quicken* us hereunto, (the duty being ſo *needful*, and we withal ſo *dull*) theſe few things following would be taken into conſideration. *Conſider firſt*, that by our Chriſtian calling we are all made up into *one myſtical body*, σῶμα· and that by ſuch a *real*, (though *myſterious*) *concorporation*, as that we become thereby ἀλλήλων, as all of us *members of Chriſt*, ſo every one of us *one anothers members.* Now *the ſympathy* and *ſupply*, that is between the members of *the natural body* for their mutual comfort, and the good of *the whole*, the Apoſtle elegantly ſetteth forth, and applieth it very fully to the *myſtical body* of the Church, in 1 *Cor.* 12. at large. It were a thing prodigiouſly unnatural, and to every mans apprehenſion the effect of *a phrenſie* at the leaſt, to ſee *one member* of the body fall a beating or tearing *another.* No! if any *one member* (be it never ſo mean and deſpicable) be in *anguiſh*, the reſt are *ſenſible* of it. No terms of *betterneſs* are then ſtood upon, (*I am better* than thou, or I than thou;) no terms of *defiance* heard, (*I have no need* of thee, nor I of thee:) But they are all ready to contribute their ſeveral *ſupplies*, according to their ſeveral *abilities* and *meaſures*, to give eaſe and relief to *the grieved part*; ἵνα μὴ ᾖ σχίσμα, as the reaſon is given at *ver.* 25. there, that ſo there might be no rent, *no ſchiſm*, no diviſion or diſ-union of parts *in the body.* Eph. 3. 6. Rom. 12. 5.

Conſider ſecondly, That by our condition we are all *fellow-brethren*, and

Gal. 6. 10. 1 Tim. 3. 15. Gal. 4. 27. 1 Cor. 10. 3, 4. Eph. 4. 3.—6. Gen. 45. 24. Gen. 13. 8. Pſal. 133. 1. Rom. 14. 19. Jam. 3. 16. Pſal. 122. 3. *Livi.* Gild. de excid. Brit.

fellow-ſervants in the ſame family; of *the houſhold of faith* all: and theſe are *obliging relations.* We ought therefore ſo to behave our ſelves *in the houſe of God, which is the Church of the living God,* as becometh *fellow-brethren* that are deſcended from *the ſame Father,* and *fellow-ſervants* that live under *the ſame Maſter.* We all wear *one livery:* having all *put on Chriſt,* by ſolemn profeſſion at our *holy Baptiſm.* We are fed at one table, *eating the ſame ſpiritual meat, and drinking the ſame ſpiritual drink,* in the *holy Communion.* Every thing that belongeth to this houſe breatheth union. *One body, one ſpirit, one calling, one Hope, one Lord, one Faith, one Baptiſm, one God and Father of all;* as the Apoſtle urgeth it, *Eph.* 4. concluding thence, that therefore we ought to be *at one* among our ſelves, *endeavouring to keep the unity of the ſpirit in the bond of peace.* Any of us would think it a very *diſorderly houſe,* and ill governed; if coming in by chance we ſhould find *the Children* and *ſervants* all together by the ears, though but once. How much more then, if we ſhould obſerve them to be ever and anon *ſnarling* and *quarrelling* one with another, and *beating* and *kicking* one another? *Joſeph* thought he need ſay no more to his *brethren* to prevent their *falling out by the way* in their return homeward, than to remind them of this, that they were all *one mans children.* And *Abraham* to procure an everlaſting *amneſty* and utter ceſſation thenceforth of all *debate* between himſelf and his *Nephew Lot* and their ſervants; made uſe of this one argument, as the moſt prevalent of all other for that end, that they were *Brethren. Ecce quam bonum* (I cannot but repeat it once more) *Behold how good and joyful a thing it is, for brethren to dwell together in unity.*

30. *Conſider thirdly,* how peace and *unity* forwardeth the work of God for *the building up* of his Church; which faction and diviſion on the other ſide obſtructeth, ſo as nothing more. When all *the workmen* intend the main buſineſs, each in his place and office performing his *appointed task* with chearfulneſs and good agreement: *the work* goeth on, and *the building* gets up apace. But where one man draweth *one* way, and another *another* way; one will have things done after *this* faſhion, and another after *that;* when one *maketh,* and another *marreth;* now one *ſetteth up,* by and by cometh another and *plucketh all down* again, how is it poſſible, whilſt things go thus, that ever *the building* ſhould be brought to any *perfection,* or *handſomneſs?* The Apoſtle well underſtood what he ſaid, when in the foregoing Chapter he joyned *Peace* and *Edification* together, τὰ τῆς εἰρήνης, τὰ τῆς οἰκοδομῆς, *Let us follow after the things that make for peace, and things wherewith we may edifie one another.* Where the hearts and tongues of *the builders* are divided, the *building* will either come to nothing, or prove but a *Babel* of confuſion. *For where envying and ſtrife is, there is confuſion, and every evil work.* Strife, you ſee, maketh *ill work:* it *buildeth* up nothing, unleſs it be the walls of *Babel.* It is *peace* and *concord* that *buildeth* up the walls of *Jeruſalem:* which, as it hath its name from *Peace,* ſo hath it its beauty alſo and perfection from *Peace.* And then, but not before, ſhall *Jeruſalem be built as a City that is at unity in it ſelf;* when they that *build Jeruſalem* are *at unity* firſt among themſelves.

31. *Conſider fourthly,* what heartning is given, and what advantage to *the enemy* abroad, whilſt there are fractions and diſtractions at home. *Per diſcordias civiles externi tollunt animos,* ſaid the Hiſtorian once of *old Rome.* And it was the complaint of our Country-man *Gildas,* uttered long ſince with much grief concerning the ſtate of *this Iſland,* then embroyled in civil wars; *Fortis ad civilia bella, infirma ad retundenda hoſtium tela.* That by how much more her valour and ſtrength was ſpent upon *her ſelf,* in the managing of inteſtine and *domeſtick broils:* the more ſhe laid her ſelf open to the incurſions and out-rages of *forreign enemies.* The common enemies to the truth of *Religion,* are chiefly *Atheiſm* and *Superſtition: Atheiſm* oppoſing it in the *fore-front,* and *Superſtition*

on on *both hands.* If either of which at any time get ground of us, (as whilſt we wrangle, God knoweth what they may do:) we may thank our own *contentions* for it moſt. We may cheriſh cauſleſs *jealouſies*, and frame *chimæra's* of other matters and cauſes out of our *fancies* or *fears*. But the very truth is, there is no ſuch *ſcandal* to enemies of all ſorts, as are our *home-differences*, and chiefly thoſe (which make it the ſadder buſineſs) that are about *indifferent things*. Alas, whereto ſerveth all this ado about *geſtures*, and *veſtures*, and other outward *rites*, and *formalities*: that for ſuch things as theſe are (things in their own nature *indifferent*, and never intended to be otherwiſe *impoſed*, than as matters of *circumſtance* and order) men ſhould clamour againſt *the times*, deſert their *miniſterial functions* and charges, fly out of their own Country as out of *Babylon*, ſtand at open defiance againſt *lawful authority*, and ſharpen their wits, and tongues, and pens, with ſo much *petulancy* (that I ſay not *virulency*) as ſome have done, to maintain their ſtiffneſs and obſtinacy therein? I ſay, whereto ſerveth all this, but to give *ſcandal* to the Enemies of our *Church* and *Religion*?

32. *Scandal* firſt, to the *Atheiſt*. Who till all men be of *one Religion*, and agreed in every point thereof too, (which I doubt will never be whilſt the world laſteth:) thinketh it the *beſt wiſdom* to be of *none*: and maketh it his *beſt paſtime* to jeer at all. *Great ſcandal* alſo ſecondly to *the Romaniſt*. Who is not a little confirmed in his opinion of *the Catholickneſs of the Roman faith*; when he heareth ſo many of the things, which have been, and ſtill are retained in *the Church of England* in common with *the Church of Rome*; as they were tranſmitted both to them and us in a continued line of Succeſſion, from our godly and *Orthodox forefathers*, who lived in the Ages next after *Chriſt and his Apoſtles*, to be now inveighed againſt and decried as *Popiſh and Superſtitious*. And when he ſeeth men pretending to *piety*, *purity*, and *reformation* more than others, not contenting themſelves with thoſe juſt exceptions that had been formerly taken by *the Church of England* and her *regular* children, againſt ſome erroneous *Doctrines* and forms of *worſhip* taught and practiſed in *the Church of Rome*, and endeavoured to be unduly and by her *ſole authority* impoſed upon *other Churches*; to be ſo far tranſported with *a ſpirit of Contradiction*, as that they care not, ſo as they may but run far enough *from Rome*, whither or how far they run, although they ſhould run themſelves, (as too oft they do) quite beyond the bounds of *Truth*, *Allegiance*, common *reaſon*, and even common *humanity* too.

33. But eſpecially and thirdly, *great Scandal* to thoſe of *the ſeparation*. Who muſt needs think very jollily of themſelves, and their own *ſingular way*, when they ſhall find thoſe very *grounds* whereon they have raiſed their *Schiſm*, to be ſo ſtoutly pleaded for by ſome, who are yet content to hold a kind of *communion* with us. Truly I could wiſh it were ſufficiently conſidered by thoſe whom it ſo nearly concerneth, (for my own part, I muſt confeſs, I could never be able to comprehend it) with what ſatisfaction to *the conſcience* any man can hold *thoſe principles*, without the maintenance whereof there can be nothing colourably pretended for *inconformity* in point of *Ceremony* and *Church-Government*; and yet not admit of *ſuch concluſions* naturally iſſuing thence, as will neceſſarily enforce an utter *ſeparation*. *Væ mundo*, ſaith our Saviour, *Woe unto the world be-* Mat. 18. 7.
cauſe of offences. It is one of the great *trials*, wherewith it is the good pleaſure of God to exerciſe *the faith* and *patience* of his ſervants whilſt they live on the earth; that there will be *diviſions* and *offences*: and they muſt abide it. But *væ homini* though: without repentance *woe to the man* by whom the occaſion cometh. Much have they to anſwer for the while, that cannot keep themſelves *quiet*, when they ought and might; but by reſtleſs provocations *trouble* both themſelves and others: to the great prejudice and grief of *their brethren*, but advantage and rejoycing of *the common Enemy*.

34. Thus

34. Thus much for *the Thing* it self, *Like-mindedness*: The conditions or *Qualifications* follow. The former whereof concerneth *the Persons*: ἐν ἀλλήλοις [*one toward another.*] It noteth such an agreement, as is both *Universal*, and *Mutual*. Universal first. I doubt not, but in the then *Roman Church*, at the time when this Epistle was written, *the strong* agreed well enough among themselves, and were all *alike-minded*, and so *the weak* among themselves, all *alike-minded too*. They all minded to *despise* these: these all minded to *judge* them. But that *agreement* was with those only of their *own party*; and so *a partial agreement*: which tended rather to the holding up of *a Faction*, than to the making up of *an Union*. It was *an universal agreement* the Apostle desired and prayed for: that *the strong* would be more compassionate to the Weak, and *the weak* more *charitable* toward the Strong; both *Weak* and *Strong* more *patient* and *moderate*, and more respective either of other in all brotherly *mutual condescensions*.

35. It is our fault too most an end. We are *partial* to those on that [a] side we take to, beyond all reason: ready to *justifie* those enterprises of theirs that look very *suspiciously*, and to *excuse*, or at least to *extenuate* their most *palpable excesses*; and as ready on the other side to *misconstrue* the most justifiable actions of *the adverse part*, but to *aggravate* to the utmost their smallest and most pardonable *aberrations*. Thus do we sometimes both at once (either of which alone is *an abomination* to the Lord) *justifie the guilty, and condemn the innocent*. Whilst *partial affections* corrupt our *judgments*, and will not suffer us to look upon *the actions* of our brethren with an equal and indifferent eye. But let us beware of it by all means: for so long as we give our selves to be carried away with *partialities* and *prejudices*, we shall never rightly perform our *duties* either to God or man. That therefore *the agreement* may be as it ought to be: we must resolve to be *patient* (not towards some, but) *towards all men*, 1 Thes. 5. to be *gentle* (not unto some, but) *unto all men*, 2 Tim. 2. to shew *all meekness* (not to some, but) *to all men*, Titus 3. 2. The Concord should be *Universal*.

[a] πᾶσι πάντα συνηχορῶ μὲν ἐτοίμως, ὑπὲρ ἑνὸς τοῦ συμβαίνεσθαι. Naz. orat. 14.

Prov. 17. 15.

2 Thes. 5. 24.
2 Tim. 2. 24.
Tit. 3. 2.

36. It should likewise be *Mutual*. Ἐν ἀλλήλοις importeth that also: [a] *either part* being ready for charity sake to *contemperate* and *accommodate* themselves to *other*, so far as reason requireth. But herein also, as in the former, mens corrupt *partiality* bewrayeth it self extreamly. *The strong Romans* like enough could discern *a censorious spirit* in the weaker ones; and *the weak ones* perhaps as easily *a disdainful spirit* in them. But neither of both (it is to be doubted) were willing enough to look into the *other end of the wallet*, and to examine throughly their *own spirits*. We use to say, *If every man would mend one, all would be well*. Yea would? How cometh it to pass then, that all hath not been *well* even long ago? For where is the man, that is not ready to *mend one? One*, said I? Yea, *ten*; yea, *a hundred!* why, here it is: every man would be *mending one*, but not *the right one*. He would be *mending his brother*: but he will not *mend himself*. *Ut nemo in sese tentat descendere!* O saith *the strong*, we should soon agree; but that he is so *censorious*: and yet himself *flouteth* as freely as ever he did. We should hit it very well, saith *the weak*, were not he so *scornful*: and yet himself *judgeth* as deeply as ever he did. Oh the *falseness* and *hypocrisie* of mens hearts blinded with *self-love!* how it abuseth them with *strong delusions*, and so filleth the world with *divisions* and *offences!*

[a] Ἀλλ' ἤτοι μὲν ταῦτ' ὑπείξομεν ἀλλήλοισι, Σοὶ μὲν ἐγὼ συδ' ἐμοί. Homer. Iliad. δ.

—— *id manticæ quod in tergo.*

37. For this, our blessed Saviour, who hath best discovered the *malady*, hath also prescribed the best *remedy*. The *Disease* is *Hypocrisie*. The *Symptomes* are: *One*, to be *cat-eyed outward*; in readily espying somewhat (the smallest *moat* cannot escape) in *a brothers eye*: *another*, to be *bat-eyed inward*; in not perceiving (be it never so great) *a beam* in a mans *own eye*: *a third*, a forwardness to *be tampering* with his *brothers eye*, and offering his service to help him out

Luke 16. 41.
—— 42.

out with *the moat* there, before he think a thought of doing any thing towards the clearing of his *own eye*. The *Remedy* is, to begin at home: do but put the things into their *right order*, and the business is done. *Tu conversus, confirma fratres*. Strengthen thy brethren what thou canst: it is a good office, and would not be neglected. But there is something *more needful* to be done *than that*; and to be done first and *before that*; and which if it be first done thou wilt be able to do that much the better (*then shalt thou see clearly*) and that is to *reform thy self*: be sure first thy self *be converted*, and then in Gods name deal with thy *weak brother* as thou seest cause, and strengthen him.

—— 22. 33.

—— τότε διαβλέψεις. Luke 6. 42.

38. Let them that are so forward to censure the actions of *others*, especially of their *Superiors*, and are ever and anon complaining how ill things are carried *above*; but never take notice of their own *frauds*, and *oppressions*, and *sacriledges*, and *insolencies*, and *peevishnesses*, and other enormities: let them turn their eye *homeward* another while, observe how their *own pulses* beat, and go learn what that is, *Thou hypocrite, cast out first the beam out of thine own eye*. We deal not like *Christians*, no nor like *reasonable* men, if we expect all men should come to *our bent* in every thing; and we our selves not relent from our own *stiffness* in the least matter for their sakes. Believe it, we shall never grow to *Christian Unanimity* in any tolerable measure, so long as every man seeks but to *please himself* only, in following his own liking; and is not desirous withal (according to our Apostles exhortation, *ver.* 2.) to *please his neighbour* also, by *condescending* to his desires, where it may be *for his good*, in any thing that is not either *unlawful*, or *unreasonable*. The inclinations to *agreement* should be *mutual*, that so we might be *like-minded* ἐν ἀλλήλοις.

Luke 6. 42.

39. And then all this must be κατὰ χριστὸν; which is the other *qualification* in the Text, and now only remaineth to be spoken of. *According to Christ Jesus*. Which last clause is capable of *a double interpretation*: pertinent to the scope of *the Text*, and useful for our direction in point of *practice*, both; and therefore neither of both to be rejected. Some understand it, as *a Limitation* of that *Unity*, which was prayed for in the former words: and not unfitly. For lest it should be conceived, that all the Apostle desired in their behalf was, that they should be *like-minded one towards another*: howsoever he might intend by the addition of this clause to shew, that it was not such *an Unity* as he desired, unless it were according to *Truth* and *Godliness* in Christ Jesus. There may be *an agreement in falso*; when men hold together for the maintenance of one and the same *Common Error*. Such as is the agreement of *Hereticks*, of *Schismaticks*, of *Sectaries*, among themselves. And there may be *an agreement in malo*; when men combined together in a confederacy for the compassing of some *mischievous design*: as did those *forty and odd*, that bound themselves with a curse *to destroy Paul*. Such is the agreement of [a] *Thieves*, of *Cheaters*, of *Rebels*, among themselves. Such [b] *agreements* as these, no man *ought* to pray for: indeed no man *need* to pray for. The wisdom of *the flesh*, and cunning of *the Devil*, will bring men on fast enough to those cursed *agreements*, without which *he* and *his* know well enough *his Kingdom cannot stand*. "The servants of God have rather bent themselves evermore by their *prayers* and *endeavours*, to dissolve *the glue*, and to break *the confederacies* of the ungodly. *Destroy their tongues, O Lord, and divide them*, is holy *Davids* prayer, *Psal.* 55. And St. *Paul* when he stood before the *Sanhedrim* at *Jerusalem*, to take off his malicious accusers the better, perceiving both *the Judges* and *by-standers* to be of two different factions, some *Pharisees*, who believed a Resurrection, and other some *Sadduces*, who denied it; did very wisely to cast a bone among them: When by proclaiming himself *a Pharisee*, and professing his belief of *the Resurrection*, he raised such *a dissention* between *the two factions*, that the whole *multitude was divided*; insomuch as the chief Captain was fain to use force to get *Paul* "from

Acts 23. 12.
—— 13,
[a] —— λῃστὰς μὲν εἰρηνεύειν οὓς κακία συνέδησε ἢ κλοπῆς κοινωνοὺς, ἢ στάσεως συνώμοτας. Naz. orat. 14.
[b] —— *delicta fuêre Nexus amicitiæ*. Claud li. 2. in Ruffin. Mat. 12. 26. Psal. 55. 9. Acts 23. 6.
—— 7.
—— 10.

" from amid the uproar, and to *carry him away*: by which means all their in-
" tended proceedings againſt him were ſtopt for that time.

40. But *the Unity* that is to be prayed for, and to be laboured for in the *Chriſtian Church*, is a *Chriſtian Unity*: that is to ſay, a happy concord in walking lovingly together in the ſame path of *Truth* and *Godlineſs*. The word of Chriſt is *the word of truth*: and the myſtery of Chriſt, *the myſtery of Godlineſs*. Whatſoever therefore is contrary to either of theſe (*Truth*, or *Godlineſs*) cannot be κατὰ χριστὸν, *according to Chriſt*; but rather altogether againſt him. Here then we have our bounds ſet us: our *Ne plus ultra*, beyond which if we paſs, we tranſgreſs and are exorbitant. Alas for us the while, when even our *good deſires* may deceive us, if they be *inordinate*, and the love of ſo lovely a thing as *Peace* is, miſ-lead us. The more need have we to look narrowly to our treadings leſt *the Tempter* ſhould have laid a ſnare for us in a way wherein we ſuſpected it not, and ſo ſurprize us 'ere we be aware. *Uſque ad aras*: The *Altar-ſtone* that is the *meer-ſtone*. All bonds of *friendſhip*, all *offices of neighbourhood*, muſt give way, when *the honour* of God and his *truth* lie at the ſtake. If *peace* will be had upon *fair terms*, or indeed upon *any terms* (*ſalvis veritate & pietate*) without impeachment of either of theſe; it ought to be embraced. But if it will not come but upon harder conditions; better let it go: A man may buy *Gold* too dear. *Follow peace with all men; and holineſs, without which no man ſhall ſee the Lord.* The gender of the article there ſheweth the meaning: not ἣν εἰρὴν, *without which peace*; but ἣν ἁγιωσὺνην, *without which holineſs* no man ſhall ſee the Lord. *Without peace* ſome man may, having faithfully *endeavoured* it, though he cannot obtain it, (that is not his fault:) but *without holineſs* (which if any man want, it is through his own fault only) no man ſhall *ſee the Lord*. Our *likemindedneſs* then muſt be *according to Chriſt Jeſus* in this firſt ſence; that is, ſo far forth as may ſtand with *Chriſtian truth* and *godlineſs*.

Col. 1. 5. 1 Tim. 3. 16. Heb. 12. 14.

41. But very many *Expoſitors* do rather underſtand the phraſe in another ſence. *According to Chriſt*; that is, according to *the example of Chriſt*: which ſeemeth to have been the judgment of our laſt *Tranſlators*, who have therefore ſo put it in *the margent* of your Bibles. *His Example* the Apoſtle had reſerved unto the laſt place, as one of the weightieſt and moſt effectual *arguments* in this buſineſs: producing it a little *before the Text*, and repeating it again a little *after the Text*. So as *this prayer* may ſeem (according to this interpretation) to be an illuſtration of that *argument*, which was drawn from *Chriſts Example*: as if he had ſaid, Chriſt ſought not *himſelf*, but *us*. He laid aſide his own *glory*, deveſted himſelf of *Majeſty* and Excellency, that he might *condeſcend* to our *baſeneſs*, and bear our *infirmities*: he did not *deſpiſe* us, but *received* us with all meekneſs and compaſſion. Let not us therefore ſeek every man to *pleaſe himſelf*, in going his *own way*, and ſetting up his *own will*; neither let us *deſpiſe* any mans weakneſs, but rather, treading in the ſteps of our bleſſed *Lord Jeſus*, *let every one* of us ſtrive *to pleaſe his neighbour for his good unto edification*; bearing with *the infirmities* of our weaker brethren, and *receiving one another* into our inwardeſt boſoms and bowels, *even as Chriſt alſo received us to the Glory of God.*

Verſ. 3. — 7. — 7. — 1. — 2. — 1. — 7.

42. If *the examples* of *the ſervants* of Chriſt ought not to be lightly ſet by, how much more ought *the Example* of the *Maſter* himſelf to ſway with every *Good Chriſtian?* In 1 *Cor.* 10. St. *Paul* having delivered *an exhortation* in general, the ſame in effect with that we are now in hand withal, *ver.* 24. (*Let no man ſeek his own, but every man anothers wealth:*) he doth after propoſe to their imitation in that point *his own* particular practice and example in *the laſt verſe* of the Chapter, [*Even as I pleaſe all men in all things*, ſaith he, *not ſeeking mine own profit, but the profit of many, that they might be ſaved:*] but then leſt he might be thought to cry up *himſelf*, and that he might know how unſafe a thing it were

were to reſt barely upon *his*, or any *other mans example*: in the very next following words, the firſt words of *the next Chapter*. He leadeth them higher, and to a *more perfect example*, even that of Chriſt, [*Be ye followers of me*, ſaith he, *as I alſo am of Chriſt.*] As if he had ſaid, Although *my example*, who am as nothing, be little conſiderable in it ſelf: yet wherein *my example* is guided by *the example of Chriſt*, you may not deſpiſe it. The *original record* only is authentical, and not *the tranſcript*: yet may *a tranſcript* be creditable, when it is ſigned and atteſted with a *Concordat cum originali* under the hand of a *publick Notary*, or other ſworn Officer: I do not therefore lay mine own example *upon you*, as a *Rule*; I only ſet it *before you*, as a help or *Encouragement*: that you may the more chearfully follow *the Example of Chriſt*, when you ſhall ſee *men, ſubject to the ſame ſinful infirmities* with your ſelves, by the grace of God to have done the ſame before you. *My example* only ſheweth the thing to be *feaſible*: it is *Chriſts Example* only that can render it *warrantable*. *Be ye* therefore *followers of me, even as I alſo am of Chriſt.*

43. Here juſt occaſion is offered me (but I may not take it, becauſe of the time) *firſt* and more generally of a very profitable *Enquiry*, in what things, and how far forth we are aſtricted to follow *the example of Chriſt*. And then *ſecondly*, and more particularly, what eſpecial directions to take from *his example*, for the ordering of our carriage towards *our brethren*, in order to the more ready attaining to this Chriſtian unanimity and *like-mindedneſs one towards another*, of which we have hitherto ſpoken. But I remit you over for both, to what our Apoſtle hath written, *Phil.* 2. in the whole fore-part of the Chapter. The whole paſſage is very well worthy the pondering: and *his diſcourſe* therein may ſerve as a *Commentary* upon a good part of *this Text*. I therefore commend it to your *private meditation*; and you, and what you have heard, to the *good bleſſing* of Almighty God: and that with St. *Pauls votive prayer* or *benediction* here; (for I know not where to fetch a better.)

Now the God of Patience and Conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus. That you may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. To whom, *&c.*

AD AULAM.

Sermon IX.

BERWICK, JULY 16. 1639.

1 Tim. 3. 16.

And without all Controverſie, great is the Myſtery of Godlineſs, -----

1. THE *Ordination* of Biſhops, Prieſts, and Deacons, being one of the principal acts of the *Epiſcopal power*: our Apoſtle therefore inſtructeth *Timothy*, (whom he had ordained * *Biſhop of Epheſus*, the famous Metropolis of that part of *Aſia*) ſomewhat fully, what he was to do in that ſo weighty an affair. What manner of *perſons* and how qualified he ſhould aſſume *in partem curæ*, to aſſiſt him in his *paſtoral charge*, for the ſervice of *Gods Church*, and the propagation of the *Goſpel*. Which having done at large from the beginning of *the Chapter* unto the end of *ver.* 13. he rendereth a reaſon at *verſ.* 14. why he had inſiſted ſo long upon that argument: even, leſt *the Church of God* (in his abſence) ſhould be deſtitute of ſufficient help for the work of *the Goſpel*. At *Epheſus* the hand of God *had opened a wide door* (1 *Cor.* 16.) but withal *Satan* (as his manner is) had ſtirred up *many adverſaries*: and ſome of them very *wild* ones, more like ſavage *beaſts* than men: θηριομάχησα is the word for it, 1 *Cor.* 15. It was at *Epheſus*, that he *fought with beaſts* in the ſhape of men. Witneſs *Demetrias* the Silver-ſmith; and that *Bellua multorum capitum*, the mad giddy multitude in a tumultuous aſſembly, all in an uproar, and no man well wiſt for what, *Acts* 19. Here was work enough to be done. *The door* muſt be held open, to *let converts in*: but it muſt be well mann'd and maintain'd too, to *keep adverſaries out*. All this not to be done, but with many hands: *The harveſt* being great, the *labourers* had not need be few.

* See Hieron. in Catal. Cap. 11. Euſeb. 3. hiſt. Eccl. cap. 4. Concil. Chalced. Act. 11.

1 Cor. 16. 9.

1 Cor. 15. 32.

Act. 19. 32.

2. The only thing, that might perhaps make *Timothy* put off *Ordination* ſomewhat the longer, might be the expectation of *the Apoſtle*'s coming; to whom he might think fit to reſerve that *honour*: as to one able (by reaſon of his *Apoſtolick ſpirit*) to make choice of *meet perſons* for the *Churches* ſervice with better

Ver. 14. and chap. 4. 13.

certainty than himſelf could do. The Apoſtle therefore telleth him for that, That true it is, he had *an earneſt deſire* of a long time, and ſtill had *a full purpoſe* (if God would) to be with him *'ere long:* Yet becauſe of the uncertainty of *future events*; that was not a thing for him to rely upon ſo, as in expectance thereof to *delay* the doing of any ſervice needful for *the Church* of Chriſt. For who could tell how it might pleaſe God to *diſpoſe* of him? Or whether the neceſſities of *other Churches* might not require his perſonal *preſence* and *pains* rather elſewhere? He would not therefore he ſhould *ſtay* for him: but go in hand with it himſelf with all convenient *care* and *ſpeed*. All this appeareth in the two verſes next before the Text; [*Theſe things I wrote unto thee, hoping to come unto thee ſhortly. But if I tarry long, that yet thou mayeſt know how to behave thy ſelf in the houſe of God, which is the Church of the living God, the pillar and ground of Truth.*]

3. This ſeemeth to be *the Scope* and *Contexture* of the whole foregoing part of *the Chapter*, and then immediately fall in the words of *the Text* [*And without all controverſie, great is the myſtery of Godlineſs*, &c.] Which ſeem to have but a very ſlender *dependence* upon the foregoing *diſcourſe:* and indeed no more they have. For the Apoſtle having in the end of the *fifteenth verſe* (and that but incidentally neither) mentioned the word *Truth:* he thereupon taketh occaſion in this *ſixteenth verſe*, a little and briefly to touch upon the Nature and Subſtance of that holy *Truth*. The whole verſe containeth *Evangelii Encomium, & Compendium:* A brief deſcription of *the Nature* in the former part: and a brief ſummary of *the Doctrine of the Goſpel* in ſome remarkable heads thereof, in the latter part of the verſe.

4. With that latter I ſhall not now meddle. In that former part, we may obſerve *Quid*, *Quantum*, and *Quale*. Firſt, *Quid:* what is Chriſtianity? Μυſήριον, It is *a myſtery*. But there are *greater*, and there are *leſſer Myſteries: Quantum* therefore? Of the bigger ſort ſure. Μυſήριον μέγα, *a great myſtery:* ὁμολογουμένως μέγα, by all confeſſions, and without all contradiction or controverſie *Great*. But *the greater* the worſe, if it be not *good* as well as *great*. *Quale* therefore? What a kind of Myſtery is it? Μυſήριον ἐυσεβείας, It is a myſtery *of Piety or Godlineſs*. CHRISTIANITY IS THE GREAT MYSTERY OF GODLINESS: That is *the Total*. Now to *the Parts:* and firſt of the *Quid*; The Goſpel *a myſtery*. But then firſt, What is a *Myſtery?* For the *Quid Nominis:* and then, why the Goſpel *a Myſtery?* For the *Quid Rei*. The *Word* firſt, then the *Thing*.

5. For *the Word* Μυſήριον, I find ſundry conceits ready collected to my hand by [a] learned men, out of the writings of *the Greek Fathers*, and out of the Commentaries of *Grammarians* and *Criticks* both ancient and modern: whereof I ſpare the recital, becauſe it would neither much conduce to my preſent purpoſe, nor profit the preſent Auditory. The word is clearly of *a Greek Original:* from μύω, or μύζω, to ſhut the eye or mouth. Of all the *myſterious rites* uſed among the heathen, the *Eleuſinia ſacra* were the moſt ceremonious and *myſterious:* inſomuch as that, when in their Writings, the word Μυſήρια is uſed by it ſelf without any farther ſpecification, it is ordinarily conceived to be meant of thoſe *Eleuſinian myſteries*. Theſe none might be *preſent* at, but they that were ſolemnly *initiated* thereunto: who upon their firſt admiſſion (which yet was but to the outer and *leſſer myſteries*) were called μύσται. And if after a ſufficient time of *probation* (a twelve-month was the leaſt) they were adjudged meet to be admitted to *the greater* and more ſecret *myſteries*, they were then called ἐπόπται: Whereto there ſeemeth to be ſome [b] *alluſion* (as there is frequently to ſundry other cuſtoms and uſages of *the Heathens*) even in the holy *Scriptures* themſelves. But whether they were admitted to their *leſſer* or the *greater myſteries*, ſtrait order was evermore taken with them, by *Oaths*, *Penalties*, and otherwiſe,

[a] v. *Caſaubon. exercit.* 16. 43. *Martin. Lexic. philol. verb. Myſterium.*

[b] —— ἀλλ' ἐπόπται γενηθέντες. 2 Pet. 1. 16.

wiſe, as ſtrong as could be deviſed; that they ſhould by no means *reveal* any of the paſſages or *rites* thereunto belonging, to thoſe that were ἀμύητοι, and *not initiated*: whom in that reſpect they counted *prophane*. To do otherwiſe, was reputed ſo hainous a crime, that nothing could be imagined in their ſuperſtition more *irreligious* and *piacular* than that.

Quis Cereris ritus audet vulgare profanis? Hor. 3. Carm. 2.

He knew not where to find a man, that durſt preſume ſo to do. *Vetabo qui Cereris ſacrum Vulgarit arcana, ſub iiſdem Sit trabibus* —— He would be loth to lodge under the ſame *roof*, or to put to Sea in the ſame *veſſel*, with him that were guilty of ſuch an high provocation, as the divulging abroad of the *ſacred myſteries*: leſt ſome vengeance from the offended Deities ſhould overtake *them* for their impiety (and *him* for company) to their deſtruction. It was in very deed *the Devils* cunning, one of *the depths of Satan*, and one of the moſt advantageous *myſteries* of his arts, by that *ſecrecy* to hold up a reverent and religious eſteem of *thoſe myſteries*, which were ſo replete with all *filthy* and *impious* abominations: that, if they ſhould have been made known to the world, it muſt needs have expoſed their *whole religion* to *the contempt* of the vulgar, and to *the deteſtation* of the wiſer ſort.

6. Such, and no better, were thoſe *myſteria ſacra* among *the Heathens*: whence the word *Myſtery* had its birth and riſe. Both *the Name* and *Thing*, being ſo vilely *abuſed* by them: it yet pleaſed the holy Spirit of God to make choice of that *Word*, whereby uſually in *the New Teſtament* to expreſs that holy *Doctrine of Truth and Salvation*, which is revealed to us in *the Goſpel* of grace. By the warrant of whoſe example, *the ancient Church*, both *Greek* and *Latine*, took the Liberty (as what hindereth but they might?) to make uſe of ſundry *words* and *phraſes*, fetcht from the very dregs of *Paganiſm*, for the better explication of ſundry points of *the Chriſtian Faith*; and to ſignifie their notions of ſundry things of *Eccleſiaſtical uſage* to the people. The *Greek Church* hath conſtantly uſed this word Μυστήριον, a Heatheniſh ſuperſtitious word: and *the Latine Church* in like manner the word *Sacramentum*, a Heathen military word: to ſignifie thereby *the holy Sacraments* of the Chriſtian Church. I note it the rather; and I have therefore ſtood upon it a little longer than was otherwiſe needful: to let you know that the godly and learned *Chriſtians* of thoſe *Primitive* times, were not ſo fondly ſhy and ſcrupulous (as ſome of ours are) as to boggle at; much leſs ſo raſhly *ſupercilious* (I might ſay, and *ſuperſtitious* too) as to cry down and condemn for *evil*, and even *eo nomine* utterly *unlawful*, the uſe of all ſuch whether *names* or *things*, as were *invented*, or have been *abuſed*, by *Heathens* or *Idolaters*.

7. But this by the way. I return to the word Μυστήριον. Which, being rarely found in the *Greek verſion* of the *Old Teſtament*, (indeed not at all, ſo far as my ſearch ſerveth me, ſave only ſome few times in *Daniel*) is frequently uſed in *the New*: and that for the moſt part to ſignifie (for now I come to the *Quid Rei*) either the whole *Doctrine of the Goſpel*, or ſome ſpecial branches thereof, or *the diſpenſations of Gods providence* for the time or manner of revealing it. *To you it is given to know the Myſteries of the Kingdom of God*, Mat. 13. *We ſpeak the Wiſdom of God in a myſtery*, 1 Cor. 2. So the Goſpel is called *the myſtery of Chriſt*, Col. 4. *myſtery of Faith* in this Chapter at the ninth verſe; and here in the Text, *The myſtery of Godlineſs*. Dan. 2. 18. & 4. 9. Mat. 13. 11. 1 Cor. 2. 7. Col. 4. 3.

8. But why *a Myſtery*? That I ſhall now ſhew you. *Firſt*, when we ſee ſomething, *good* or bad, *done* plainly before our eyes, yet cannot imagine *to what end* or purpoſe it ſhould tend, nor can gueſs what ſhould be *the deſign* or *intention* of the doer: that we uſe to call *a Myſtery*. The Counſels of Princes and affairs of

Arcana imperii.

of State (*Ragione di ſtato*, as the *Italians* call it) when they are purpoſely carried in a cloud of *ſecrecy*, that *the reaſons* and *ends* of their actions may be hidden from the eyes of men, are therefore called the *Myſtery of ſtate*: and upon the ſame ground ſundry *manual crafts* are called *Myſteries*: for that there belong to the exerciſe of them ſome *ſecrets*, which they that have not been trained up therein cannot ſo well *underſtand*, and they that have been trained up therein, could like well that none but themſelves ſhould *underſtand*. In a worſer ſence alſo it is not ſeldom uſed. If ſome crafty companion, with whom we have had little dealings formerly, ſhould begin of a ſudden to apply himſelf to us in a more than ordinary manner, with great ſhews and proffers of kindneſs, and we know no particular reaſon why he ſhould ſo do: we preſently conclude in our thoughts, that ſure there is ſome *myſtery* or other in it; that is, that he hath ſome *ſecret ends*, ſome *deſign* upon us, which we underſtand not. *Joſephus* writing of *Antipater* the Son of *Herod*, who was a moſt wicked miſchievous perſon, but withal *a notable diſſembler*; very cunning and cloſe, and one that could carry matters marvellous ſmoothly and fairly to the outward appearance, ſo that the moſt *intelligent* and *cautious* men could not eſcape, but he would ſometimes reach beyond them to their deſtruction: he ſaith of him, and his whole courſe of life, that it was [a] Μυςήριον κακίας, nothing but a very *myſtery of wickedneſs*.

[a] τὸν Ἀντίπατρον βίον καὶ ἂν ἀμάρτοι τις εἰπὼν κακίας μυςήριον. Joſeph. de bell. Judaic. lib. 1.

9. In this notion (in the better ſence of it) may the great work of our *Redemption* by Jeſus Chriſt, which is the very pith and marrow of *the Goſpel*, be called *a Myſtery*. Who that ſhould have ſeen a child *of a ſpan long*, to be born in an *Inn*, of a mean *parentage*, courſely ſwadled up, and cradled in *a manger*: and then afterwards to be brought up under *a Carpenter*, and to live in a poor and *low condition*, ſcarce worth a room where to reſt *his head*; and after all that to be *bought and ſold*, *buffeted*, *ſpit on*, *reviled*, *tortured*, *condemned*, and *executed* as *a Malefactor*, with as much ignominy and deſpightfulneſs, as the malice of Men and Devils could deviſe: Who that ſhould have ſeen all theſe things, and the whole carriage thereof, could have imagined that upon ſuch *weak hinges* ſhould have moved the greateſt act of *Power*, *Wiſdom*, and *Goodneſs*, that ever was, or ever ſhall be done in the world; that ſuch *Contemptible means* ſhould ſerve to bring about the eternal *good will and purpoſe of God* towards mankind? yet ſo it was whiles *Judas* was plotting his treaſon, and *the Jews* contriving Chriſts death, (he to ſatisfie his *Covetouſneſs*, and they their *Malice*;) and all thoſe other that had any hand in the buſineſs were looking every man but at his own *private ends*: all this while was *this Myſtery* working. *Unawares* indeed to them (and therefore no *thanks* to them for it, nor *benefit* to them from it) but yet *by the determinate counſel and foreknowledge of God*: who moſt wiſely and powerfully ordered all thoſe *various* and *vitious* motions of the creature, for the effectuating of his own moſt *glorious* and *gracious* purpoſes. That is *one Reaſon*.

Act 2. 23.

10. *Secondly*, We uſe to call all ſuch things *Myſteries* as cannot poſſibly come to our *knowledge*, unleſs they be ſome way or other *revealed* unto us: whether they have, or have not, otherwiſe any great *difficulty* in them. *Nebuchadnezzars* dream is ſo called [a] *a Myſtery*, Dan. 2. And St. *Paul* in one place ſpeaking of *the converſion of the Jews*, calleth it *a Myſtery* (*I would not Brethren, that you ſhould be ignorant of this Myſtery*, Rom. 11.) and in another place, ſpeaking of *the change* of thoſe that ſhould be found alive at Chriſts ſecond coming, calleth that *a Myſtery* too, (*Behold I ſhew you a Myſtery*; *we ſhall not all dye*, &c. 1 Cor. 14.) In this notion alſo is the Goſpel *a Myſtery*: it being utterly impoſſible that any wit of man, by the light of *Nature*, or ſtrength of *humane diſcourſe*, ſhould have been able to have found out *that way* which Almighty God hath appointed for *our ſalvation*; if it had not pleaſed him to have made

[a] Ζήτειν ὑπὲρ τὸ μυςήριον τοῦτο. Dan. 2. 18.

Rom. 11. 25.

1 Cor. 15. 51.

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it known to the world by *supernatural revelation.* The wisest *Philosophers*, and learnedst *Rabbies*, nor did nor could ever have dreamt of any such thing; till God *revealed* it to his Church by his *Prophets* and *Apostles*. *This mystery was hid from Ages, and from Generations*, nor did any of *the Princes of this world* know it in any of those *Ages* or *Generations*; *as it is now made manifest* to us, since *God revealed it to us by his Spirit*, as our Apostle elsewhere speaketh. Col. 1. 26. 1 Cor. 2. 8, 10.

11. The *Philosophers* indeed saw (a little *dimly*) some of those *truths* that are more clearly *revealed* to us in the Scriptures. "They found in all men a "great *proclivity* to Evil, and an *indisposition* to Good: but knew nothing at all, "either of the *true Causes*, or of the *right Remedies* thereof. Some apprehensi-"ons also they had of a *Deity*, of the *Creation of the World*, of a divine *Provi-"dence*, of the *Immortality* of the Soul, of *a final Retribution* to be awarded to "all men by a divine justice according to the merit of their works; and some "other *truths*. But those more high and *mysterious* points, especially those two, that of *the Trinity* of Persons in the Godhead, and that of *the Incarnation* of the Son of God (θεολογία and οἰκονομία, as *the Greek Fathers* use to call them;) together with those appendices of the later, *the Redemption* of the World, the *Justification* of a sinner, *the Resurrection* of the body and *the beatifical Vision* of God and Christ in the Kingdom of Heaven: not the least thought of any of these *deep things of God* ever came within them; God not having *revealed* the same unto them.

12. It is no thanks then to us, that *very children* among us do believe and confess these *high mysterious* points, whereof *Plato* and *Aristotle*, and all the other *grand Sophies* among them were ignorant: since we owe our whole *knowledge* herein, not to our own *natural sagacity* or *industry* (wherein they were beyond most of us) but to divine and *supernatural revelation.* For flesh and blood hath not *revealed them unto us*, but our Father which is in Heaven. We *see* what they *saw not*: not because *our eyes* are better than *theirs*, but because God hath vouchsafed to us *a better light* than he did to them. Which being an act of *special grace*, ought therefore to be acknowledged with *special thankfulness*. Our Saviour hath given us the example, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes*, Mat. 11. 25. Mat. 16. 17.

13. Truly, much cause we have to bless the holy Name of God, that he hath given us to be born of *Christian Parents*, and to be bred up in the bosom of *the Christian Church*: where we have been *initiated* into these *Sacred Mysteries*; being catechised and instructed in the Doctrine of *the Gospel* out of the holy Scriptures, even *from our very Childhood*, as *Timothy was*. But we are wretchedly *unthankful* to so good a God, and extreamly *unworthy* of so great a blessing: if we murmur against *our Governours*, and clamour against *the Times*, because every thing is not *point-vise* just as we would have it, or as we have *fancied* to our selves it should be. Whereas, were our hearts truly *thankful*, although things should be really and *in truth* even ten times worse than now they are but *in their conceit* only: yet so long as we may enjoy *the Gospel* in any (though never so scant a) *measure*, and with any (though never so hard) *conditions*, we should account it a benefit and mercy invaluable. Πλοῦτος χάριτος, so St. *Paul* esteemed it, the very *riches of the grace of God*: for he writeth, [*According to the riches of his grace, wherein he hath abounded towards us, in all wisdom and prudence, having made known to us the mystery of his will*, Eph. 1.] If he had not *made it known* to us, we had never *known it*: and that is *the second Reason* why a *Mystery*. Ὑπὸ βρέφους. 2 Tim. 3. 15. Eph. 1. 7. —— 9.

14. There is yet a *Third*: even because we are not able perfectly *to comprehend it*, now it is *revealed*. And this Reason will fetch in the *Quantum* too. For herein especially it is that *this Mystery* doth so far transcend all other *Mysteries*,

ſteries. Μέγα ὁμολογουμένως μέγα, *a great,* marvellous *great Myſtery.* In the ſearch whereof *Reaſon* finding it ſelf at a loſs, is forced to give it over in the plain field, and to cry out, *O altitudo!* as being unable to reach the unfathomed depth thereof. We *believe* and *know,* and that with fulneſs of aſſurance, that all theſe things are ſo *as they are revealed* in the holy *Scriptures*; becauſe the mouth of God (who is *Truth* it ſelf, and *cannot lie*) hath ſpoken them: and our own *Reaſon* upon this ground teacheth us to ſubmit our ſelves and it to *the obedience of Faith,* for the τὸ ὅτι, that ſo it is. But then for the τὸ πῶς, (*Nicodemus* his
Joh. 3. queſtion, *How can theſe things be?*) it is no more poſſible for our weak underſtandings to *comprehend* that, than it is for the eyes of *Bats* or *Owls* to look ſtedfaſtly upon the body of *the Sun,* when he ſhineth forth in his greateſt ſtrength. The very *Angels,* thoſe holy and heavenly ſpirits, have *a deſire,* ſaith St. *Peter,* (it is but *a deſire,* not any perfect *ability*; and that but παρακύψαι neither) to *peep*
1 Pet. 1. 10. *a little* into thoſe *incomprehenſible Myſteries,* and then cover their faces with their wings, and *peep* again, and *cover* again: as being not able to endure the fulneſs of that *glorious luſtre* that ſhineth therein.

15. God hath *revealed* himſelf and his good pleaſure towards us in his *holy Word* ſufficiently to *ſave our ſouls,* if we will *believe:* but not to *ſolve all our doubts,* if we will *diſpute.* The *Scriptures* being written *for our ſakes*; it was needful they ſhould be fitted to *our capacities:* and therefore *the myſteries* contained therein are ſet forth by ſuch *reſemblances* as we are capable of; but far ſhort of the nature and excellency of *the things* themſelves. The beſt know-
1 Cor. 13. 12. ledge we can have of them here, is but *per ſpeculum,* and *in ænigmate,* 1 Cor. 13. as it were *in a glaſs,* and by way of *riddle:* darkly both. God teaches us by *the eye* in his *Creatures.* That is *per ſpeculum,* as it were by *a glaſs,* and that but *a divine one* neither: where we may read τὸ γνωστὸν τοῦ θεοῦ, ſome of *the inviſible*
Rom. 1. 19. *things of God*; but written in *ſmall* and out-worn *Characters,* ſcarce legible by us. He teacheth us alſo by the *Ear,* in the preaching of his *holy Word:* but that *in ænigmate,* altogether by *riddles,* dark riddles. That there ſhould be *three diſtinct Perſons* in one Eſſence, and *two diſtinct Natures* in one Perſon; That *Virginity* ſhould Conceive, *Eternity* be Born, *Immortality* Die, and *Mortality* riſe from Death to Life; That there ſhould be *a finite* and *mortal God,* or an *infinite* and *immortal Man:* What are all theſe, and many other more of like intricacy, but ſo many *Riddles?*

16. In all which (that I may from the Premiſſes infer ſomething of *Uſe*) we ſhould but *cum ratione inſanire,* ſhould we go about to make *our Reaſon* the meaſure of *our Faith.* We may as well think to graſp *the Earth* in our fiſts, or to empty *the Sea* with a Pitcher; as to comprehend theſe *heavenly Myſteries* within our narrow underſtandings. *Puteus altus*; the Well is deep, and *our Buckets* (for want of Cordage) will not reach near *the bottom.* We have uſe of *our Reaſon* (and they are unreaſonable, that would deny us the uſe of it) in *Religion,* as well as in other things. And that not only in *Agendis,* in matters of *Duty* and *Morality,* wherein it is of a more neceſſary and conſtant uſe, as *the ſtandard* to regulate our judgments in moſt caſes: but even *in Credendis* too, in ſuch points as are more properly *of Faith,* in matters *Doctrinal* and *Dogmatical.* But then ſhe muſt be employed, only as *an handmaid* to Faith; and learn to know her diſtance, *Conferre,* and *Inferre*; thoſe are her proper tasks, to *confer* one Scripture with another; and to *infer* Concluſions, and deduce Inſtructions thence by clear *Logical Diſcourſe.* Let her keep within theſe *bounds*; and ſhe may do very good *ſervice.* But we marr all if we ſuffer *the handmaid* to bear too great a ſway, to grow petulant, and to perk above *the Miſtris.*

17. It hath been the bane of *the Church,* and the original of the moſt, and the moſt pernicious, *Errors* and *Hereſies* in all Ages: that men not contenting themſelves with *the ſimplicity* of believing, have doated too much upon their

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own *fancies*; and made *Reaſon* the ſole *ſtandard*, whereby to meaſure both the *Principles* and *Concluſions* of Faith. It is the very fundamental error of *the Socinians* at this day. No leſs abſurdly, than as if a man ſhould take upon him without *Mathematical Inſtruments* to take the juſt *dimenſions* of *the heavenly bodies*, and to pronounce of *Altitudes*, *Magnitudes*, *Diſtances*, *Aſpects*, and other appearances, only by the ſcantling of *the Eye*. Nor leſs dangerouſly, than as if a Smith (it is St. *Chryſoſtoms* compariſon) ſhould lay by *his tongs*, and take the Iron hot from the Forge to work it upon the Anvil with *his bare hands*. *Myſteries* are not to be meaſured by *Reaſon*. That is the firſt *Inſtruction*. Chryſ. in 1 Cor. λογ. 8.

18. The next is. That foraſmuch as there are in *the Myſtery* of *Chriſtianity* ſo many things *incomprehenſible*; it would be ſafe for us (for the avoiding of *Errors* and *Contentions*, and conſequently in order to thoſe two moſt precious things, *Truth* and *Peace*) to contain our ſelves within the bounds of *Sobriety*, without wading too far into abſtruſe, curious and uſeleſs ſpeculations. The moſt *neceſſary Truths*, and ſuch as ſufficed to bring our fore-fathers (in *the Primitive* and *ſucceeding* times) to heaven, are ſo *clearly revealed* in Scripture, and have been ſo univerſally and conſtantly conſented unto by *the Chriſtian Church* in a continued ſucceſſion of times; as that to doubt of them muſt needs argue a ſpirit of *Pride* and *Singularity* at leaſt, if not alſo of *Strife* and *Contradiction*. But in things *leſs evident* (and therefore alſo *leſs neceſſary*) no man ought to be either *too ſtiff* in his own *private opinion*, or *too peremptory* in judging thoſe that are *otherwiſe minded*. But as every man would deſire to be left to *his own liberty of judgment* in ſuch things; ſo ſhould he be willing to leave other men to *their liberty* alſo: at leaſt, ſo long as they keep themſelves quiet, without raiſing *quarrels*, or diſturbing *the peace of the Church* thereabouts.

19. As for example. Concerning the Entrance and Propagation of *Original ſin*; the Nature, Orders and Offices of *Angels*; The Time, Place, and Antecedents of *the laſt judgment*; The conſiſtency both of Gods *immutable decrees*, with the *contingency* of ſecond cauſes, and of the efficacy of *Gods grace*, with the freedom of *Mans will*, &c. In which and other like difficult points, they that have travelled fartheſt, with deſire to ſatisfie their own *curioſity*, have either daſht upon *pernicious Errors*, or involved themſelves in *inextricable difficulties*; or by Gods mercy (which is the happieſt looſe from ſuch fruitleſs ſtudies) have been thereby brought to a deeper ſenſe of their *own ignorance*, and an higher admiration of the infinite *Majeſty* and *wiſdom* of our great God, who hath ſet his *Counſels* ſo high above our reach, made *his ways* ſo impoſſible for us to find out. That is *our ſecond Inſtruction*.

20. There is yet another, ariſing from the conſideration of *the greatneſs* of this *Myſtery*. That therefore no man ought to take offence at the *diſcrepancy of opinions*, that is in the Churches of Chriſt amongſt *Divines*, in matters of *Religion*. There are men in the world (who think themſelves no babes neither) ſo deeply poſſeſt with a ſpirit of *Atheiſm*; that though they will be *of any Religion* (in ſhew) to ſerve *their turns*, and comply with *the Times*: yet they are reſolved to be (indeed) *of none*, till all men be agreed of *one*: which yet never was, nor is ever like to be. A reſolution no leſs deſperate for *the ſoul*, if not rather much more, than it would be for *the body*, if a man ſhould vow he would never *eat* till all *the Clocks* in the City ſhould ſtrike *Twelve* together. If we look into the large Volumes that have been written by *Philoſophers*, *Lawyers*, and *Phiſicians*: we ſhall find the greateſt part of them ſpent in *Diſputations*, and in the *reciting and confuting* of one anothers *opinions*. And we allow them ſo to do, without prejudice to their *reſpective profeſſions*: albeit they be converſant about things meaſurable by *Senſe*, or *Reaſon*. Only in *Divinity*, great offence is taken at the multitude of *Controverſies*: wherein yet *difference of opinions* is by ſo much more tolerable than in *other Sciences*; by how much *the things* about

which we are converſant are of a more ſublime, *myſterious* and incomprehenſible nature, than are thoſe of *other Sciences*.

21. Truly it would make a religious heart bleed, to conſider the many and great *diſtractions* that are all over the *Chriſtian world* at this day. The lamentable effects whereof ſcarce any part of *Chriſtendom* but feeleth more or leſs: either in open *wars* or dangerous *ſeditions*, or (at the beſt) in uncharitable *cenſures* and ungrounded jealouſies. Yet *the infinite variety* of mens diſpoſitions, inclinations, and aims conſidered; together with the *great obſcurity* that is in the things of God, and *the ſtrength of corruption* that is in us: it is to be acknowledged the admirable work of God, that theſe *diſtractions* are not even much more, and greater, and wider than they are; and that amid ſo *many Sects* as are in the world, there ſhould be yet ſuch an *univerſal concurrence* of judgment as there is in the main *fundamental points* of the *Chriſtian Faith*. And if we were ſo wiſe, as we might and ſhould be, to make the right uſe of it: it would not ſtumble us a whit in the belief of our *Religion*, that *Chriſtians differ* ſo much as they do *in many things*; but rather mightily confirm us in the aſſurances thereof, that they *agree ſo well* as they do almoſt *in any thing*. And it may be a great *comfort* to every well-meaning ſoul, that the *ſimple belief* of thoſe *certain truths*, whereon all parties are in a manner *agreed*, may be, and (ordinarily) is ſufficient for *the ſalvation* of all them, who are ſincerely careful (according to that meaſure of *light* and *means* that God hath vouchſafed them) to *actuate their Faith* with *Piety*, *Charity*, and *good Works*: ſo making this *great Myſtery* to become unto them (as it is in it ſelf) *Myſterium Pietatis*, *a Myſtery of Godlineſs*. Which is the laſt point propoſed: the *Quale*, to which I now paſs.

22. As *the corrupt Doctrine* of *Antichriſt* is not only a Doctrine of *Error*, but
2 Theſ. 2. 7. of *Impiety* too; called therefore Μυστήριον ἀνομίας, *The myſtery of iniquity*, 2 Theſ. 2. So *the wholſome* doctrine of *Chriſt*, is not only a doctrine of Truth, but of *Piety* too; and is therefore termed here Μυστήριον εὐσεβείας, *the Myſtery of Godlineſs*. Which εὐσέβεια, or *Godlineſs*; ſince there appeareth not any great neceſſity in the Context to reſtrain it to that more peculiar ſence, wherein both the *Greek* and *Engliſh* word are ſometimes uſed; namely, to ſignifie the right manner of *Gods Worſhip* according to his word, in oppoſition to all *Idolatrous*, *ſuperſtitious*, or *falſe Worſhips* practiſed among the *Heathens*: I am the rather enclined to underſtand it here, as many Interpreters have done, in the fuller Latitude as it comprehendeth *the whole duty of a Chriſtian man*, which he ſtandeth bound by the command of God in *his Law*, or of Chriſt in *his Goſpel*, to perform.

23. *Verum* and *Bonum*, we know, are near of kin the one to the other: And
Joh. 14. 17. Rom. 1. 4. *the ſpirit of God*, who is both the Author and the Revealer of *this Myſtery*; as he is *the ſpirit of truth*, Joh. 14. ſo is he alſo *the ſpirit of holineſs*, Rom. 1. And it is part of his work to *ſanctifie the heart* with grace, as well as to *enlighten the mind* with knowledge. Our Apoſtle therefore ſometimes mentioneth *Truth* and *Godlineſs* together: teaching us thereby, that we ſhould take them both into our care together. *If any man conſent not to the words of our Lord Jeſus Chriſt,*
1 Tim. 6. 3. Tit. 1. 1. *and to the Doctrine which is after Godlineſs*, 1 Tim. 6. And Tit. 1. —— *according to the Faith of Gods Elect, and acknowledging of the Truth which is after Godlineſs*. And here in expreſs terms, *The Myſtery of Godlineſs*. And that moſt rightly: whether we conſider it in the *Scope*, *Parts* or *Conſervation* of it.

24. *Firſt*, the general *Scope* and aim of *Chriſtianity* is by *the mercy* of God founded on *the merits* of Chriſt, to bring men on through *Faith* and *Godlineſs* to Salvation. It was not in the purpoſe of God in publiſhing *the Goſpel*, and thereby freeing us from the perſonal *obligation*, *rigour* and *curſe of the Law*, ſo to turn us looſe and lawleſs, to do whatſoever ſhould ſeem *good in our own eyes*, follow our own *crooked wills*, or gratifie any *corrupt luſt*: but to oblige us rather

rather the faſter by theſe *new benefits*, and to incite us the more effectually by *Evangelical promiſes*, to the earneſt ſtudy and purſuit of *Godlineſs*. The *Goſpel*, though upon quite different grounds, bindeth us yet to our *good behaviour* in every reſpect as deep as ever *the Law* did, if not in ſome reſpects deeper: allowing no *liberty* to the fleſh for the fulfilling of *the luſts* thereof in any thing, but exacting entire *ſanctity* and *purity*, both of *inward affection*, and *outward converſation* in all thoſe that embrace it. *The grace of God*, appearing in the revelation of *this myſtery*, as it bringeth along with it an offer of *ſalvation to all men*: ſo it *teacheth all men*, that have any real purpoſe to lay hold on ſo gracious an offer, *to deny ungodlineſs and worldly luſts, and to live righteouſly, and ſoberly, and godlily in this preſent world.*

Rom. 12. 1, 2. Cor. 7. 1, &c.

Tit. 2. 11, 12.

25. It is not to be wondered at, if all *falſe Religions* give allowance to ſome *ungodlineſs* or other: when *the very Gods* whom they worſhip give ſuch encouragements thereunto by their lewd *examples*. The *Gods of the Pagans* were renowned for nothing ſo much, moſt of them, as for *their vices*: *Mars*, a bloody God; *Bacchus*, a drunken God; *Mercury*, a cheating God; and ſo proportionably in their ſeveral kinds all the reſt. Their great *Capital God Jupiter*, guilty of almoſt all the *Capital vices*. And where *the Gods* are *naught*, who can imagine *the Religion* ſhould be *good?* Their very *myſteria ſacra* (as they called them) were ſo full of all wickedneſs and filthy abominations (as was already in part touched) but is fully diſcovered by *Clemens Alexandrinus*, *Lactantius*, *Arnobius*, *Tertullian* (and other of the Ancients of our Religion) that it was the wiſeſt point in all their *Religion*, to take ſuch ſtrict order as they did, for the keeping of them *ſecret*.

[a] *—dare morbos exemplo divinitatis, excuſatam licentiam.* Senec. de brevit. vit. c. 16. *Exprimunt impudicam Veneram, adulterum Martem, Jovem illum ſuum non magis regnis quam vitiis principem.* Cyprian. Epiſt. 2.

26. But it is the honour and prerogative of the *Chriſtian Religion*, that it alone alloweth of *no wickedneſs*: But as God himſelf is *holy*, ſo he requireth an *holy Worſhip*, and *holy Worſhippers*. He exacteth *the mortification* of all evil luſts: and *the ſanctification* of the whole man, *body*, *ſoul*, *and ſpirit*, and that in each of theſe *throughout*. Every one that nameth himſelf from *the name of Chriſt*, doth *ipſo facto* by the very taking of that bleſſed *name* upon him, and daring to ſtile himſelf *Chriſtian*, virtually bind himſelf *to depart from all iniquity*: nor ſo only, but to endeavour alſo (after the *example of him*, whoſe name otherwiſe he unworthily uſurpeth) to be *juſt*, *merciful*, *temperate*, *humble*, *meek*, *patient*, *charitable*; to get *the habits*, and to exerciſe *the acts* of theſe and all other *holy graces* and *vertues*. "Nay more; *the Goſpel* impoſeth upon us ſome *moral ſtrictneſſes*, which *the Stoicks* themſelves, or whoever elſe were the moſt rigid "Maſters of *Morality*, never ſo much as thought of. Nay yet more; it exalteth *the Moral Law* of God himſelf, given by *Moſes* to the People of *Iſrael*, to a "*higher pitch*, than they (at leaſt as they commonly underſtood the *Law*) took "themſelves thereby *obliged* unto. That a man ſhould forſake all his *deareſt* "*friends*, yea, and deny his own *deareſt ſelf too*, for *Chriſts* ſake; and yet for "*Chriſts* ſake at the ſame time love his *deadlieſt enemies*: That he ſhould *take* "*up his Croſs*, and (if need were) *lay down his life*, not only for his *great Maſter*, "but even for the meaneſt of his *fellow-ſervants* too: That he ſhould exult "with *joy*, and abound in *hope*, in the midſt of *tribulations*, of *perſecutions*, "of *death* it ſelf! Surely *the Myſtery* that driveth at all this, muſt needs be "Μυſήριον ἐυσεβείας in the higheſt degree, *the great myſtery of Godlineſs*. That for "*the ſcope*.

[a] ὁ ὀνομάζων τὸ ὄνομα Χριſτοῦ. 2 Tim. 12. 9.

Luke 18. 19. Mat. 16. 24. Mat. 5. 44. 1 Joh. 3. 16.

27. Look now *ſecondly* at *the parts* and parcels, the ſeveral pieces (as it were) whereof *this myſtery* is made up; thoſe mentioned in this verſe, and the reſt: and you ſhall find, that from *each of them ſeverally*, but how much more then from *them altogether joyntly*, may be deduced ſundry ſtrong *motives* and perſwaſives unto Godlineſs. Take *the material parts* of this Myſtery: the *Incarnation*, *Nativity*, *Circumciſion*, *Baptiſm*, *Temptation*, *Preaching*, *Life*, *Death*,

Burial, Reſurrection, Aſcenſion, Interceſſion, and *Second coming* of Chriſt. Or take (if I may ſo call them) *the formal parts* thereof: our eternal *Election* before the World was, our *Vocation* by the Preaching of the Goſpel, our *Juſtification* by Faith in the merits of Chriſt, our *Sanctification* by the Spirit of grace, the ſtedfaſt Promiſes we have, and hopes of *future Glory,* and the reſt. It would be too long to vouch *Texts* for each particular; but this I ſay of them all in general: there is not one *link* in either of thoſe two *golden chains,* which doth not ſtraitly tye up our *hands, tongues* and *hearts* from doing evil; draw us up effectually unto God and Chriſt; and ſtrongly oblige us to ſhew forth *the power of his Grace* upon our *ſouls,* by expreſſing *the power of Godlineſs* in our *lives* and converſations. That for the *parts.*

28. *Thirdly,* Chriſtian Religion may be called *the Myſtery of Godlineſs,* in regard of its *Converſation:* becauſe *Godlineſs* is the beſt preſerver of *Chriſtianity. Roots,* and *Fruits,* and *Herbs,* which let alone and left to themſelves would ſoon corrupt and putrefie, may, being well *condited* with Sugar by a skilful Confectioner, be preſerved to continue for many years, and be ſerviceable all the while. "So the beſt and ſureſt means to preſerve *Chriſtianity* in its proper integrity and "power, from corrupting into *Atheiſm* or *Hereſie,* is to ſeaſon it well with *Grace,* "(as we do freſh meats with *ſalt* to keep them ſweet;) and to be ſure to keep "*the Conſcience upright. Holding the myſteries of faith in a pure Conſcience,* ſaith our Apoſtle a little after, at verſe 9. of this Chapter: and in the firſt Chapter of this Epiſtle verſ. 19. *Holding faith and a good Conſcience, which* (later) *ſome having put away, concerning faith have made ſhipwrack.* Apoſtaſie *from the faith* ſpringing moſt an end from Apoſtaſie *in manners:* And he that hath but a very little care *how he liveth,* can have no very faſt hold of *what he believeth.* "For "when men grow once regardleſs of their *Conſciences,* good affections will ſoon "languiſh: and then will *noyſom luſts* gather ſtrength, and caſt up *mud* into the "ſoul, that *the judgment* cannot *run clear.* Seldom is *the head* right, where *the* "*heart* is amiſs. *A rotten heart* will be ever and anon ſending up *evil thoughts* "into the mind, as marriſh and fenny grounds do *foggy miſts* into the air, that "both *darken* and *corrupt* it. As a mans *taſte,* when ſome malignant humour af-"fecteth *the organ,* favoureth nothing aright, but deemeth *ſweet* things *bitter,* "and *ſowre* things *pleaſant:* So where *Avarice, Ambition, Malice, Voluptuouſneſs,* "*Vain-glory, Sedition,* or any other *domineering luſt* hath made it ſelf maſter of "*the heart:* it will ſo blind and corrupt *the judgment,* that it ſhall not be able to
Iſa. 5. 20. "diſcern (at any certainty) *good* from *evil,* or *truth* from *falſhood.* Wholeſome
2 Pet. 1. 5. therefore is St. *Peters* advice, *to adde unto faith Vertue.* Vertue will not only keep it *in life,* but at ſuch *a height of vigour* alſo, that it ſhall not eaſily either degenerate into *Hereſie,* or languiſh into *Atheiſm.*

29. We ſee now three *Reaſons,* for which *the Doctrine of Chriſtianity* may be called *The myſtery of Godlineſs:* becauſe it *firſt* exacteth *Godlineſs,* and *ſecondly,* exciteth unto *Godlineſs;* and is *thirdly* beſt preſerved by *Godlineſs.* From theſe Premiſſes, I ſhall deſire (for our nearer inſtruction) to *infer* but *two things* only: the one, for *the trial of Doctrines;* the other, for *the bettering of our lives.*
1 Joh. 4. 1. For the firſt: St. *John* would not have us over-forward *to believe every ſpirit.* Every ſpirit, doth he ſay? Truly, it is impoſſible we ſhould; unleſs we ſhould believe *flat contradictions.* Whilſt one Spirit ſaith, *It is;* another Spirit ſaith, *It is not:* can a man believe the one, and not disbelieve the other, if he hear both? *Believe not every ſpirit* then, is as much (in St. *John*'s meaning) as if he had ſaid, Be not too haſty *to believe any Spirit* (eſpecially where there appeareth ſome juſt cauſe of *Suſpicion*) but *try* it firſt, whether it be *a true ſpirit* or *a*
1 Theſ. 5. 21. *falſe.* Even as St. *Paul* biddeth us *prove all things,* that having ſo done, we may *hold faſt* what upon trial proveth *good,* and let the reſt go.

30. Now *holy Scripture* is certainly that *Lapis Lydius,* that Teſt whereby this tryal

trial is to be made. *Ad legem, & ad teſtimonium:* when we have wrangled as long as we can, hitherto we muſt come at laſt. But ſith *all Sectaries* pretend to Scripture; *Papiſts*, *Anabaptiſts*, *Diſciplinarians*, All; yea, *the Devil* himſelf can vouch *Texts* to drive on *a Temptation:* It were good therefore we knew how to make right application of *Scripture*, for the *Trial of Doctrines*, that we do not miſtake a falſe one for a true one. Many profitable *Rules* for this purpoſe our Apoſtle affordeth us in ſundry places. One very good one we may gather from the words immediately before the Text, wherein *the Church of God* is ſaid to be *the pillar and ground of truth.* The Collection thence is obvious, that it would very much conduce to the guiding of our *judgments* aright, in the examining of *mens doctrines* concerning either *Faith* or *Manners*, wherein *the Letter of Scripture* is obſcure, or *the meaning* doubtful, to inform our ſelves as well as we can, *in credendis*, what the received *ſence*; and *in agendis*, what the conſtant *uſage and practice* of *the Church* (eſpecially in the ancient times) hath been concerning thoſe matters: and that to conſider what conformity *the Doctrines* under trial hold with *the principles*, upon which that their *ſence* or *practice* in the Premiſſes was grounded. The *Judgment* and *Practice of the Church*, ought to ſway very much with every *ſober* and *wiſe* man: either of which whoſoever *neglecteth*, or but *ſlighteth* (as too many do, upon a very poor pretence, that the *myſtery of iniquity* began to work betimes) runneth a great hazard of falling into many errors and *Abſurdities.* If *he do not*; he may *thank* his *good fortune*, more than his *forecaſt:* and *if he do*, he may thank none but *himſelf* for neglecting ſo good *a guide.* Iſa. 8. 20.

31. But this now-mentioned *Rule*, although it be of excellent uſe, if it be rightly *underſtood*, and prudently *applied*, and therefore growing ſo *near the Text*, I could not wholly baulk it; without ſome notice taken of it: it being *not within the Text.* I preſs it no farther; but come to another, that ſpringeth out of the *very Text* it ſelf: And it is this: a very good one too, *viz.* That when we are *to try the Doctrines*, we ſhould duly examine them whether they be *according unto Godlineſs*, yea, or no. Our Saviours direction for the diſcovery of *falſe Prophets*, Mat. 7. is to this very purpoſe; *Ex fructibus, Ye ſhall know them by their fruits.* Meaneth he it, trow you, of *the fruits* of their *lives* in their outward *converſation?* Verily no: not *only*; no, nor *principally* neither: perhaps not at all. For *Falſhood* is commonly ſet off by *Hypocriſie:* ἐν προβάτοις ψευδοπροφῆται in the next following verſe here. Shews of *ſanctity* and *purity*, pretenſions of *Religion* and *Reformation*, is *the wool* that *the wolf* wrappeth about him, when he meaneth to do moſt *miſchief* with leaſt *ſuſpicion.* The *Old Serpent* ſure is never ſo ſilly, as to think his Miniſters *(the Miniſters of darkneſs)* ſhould be able to draw in a conſiderable party into their communion, ſhould they appear in their *diſmal colours:* therefore he putteth them into a new dreſs before he ſendeth them abroad, *diſguiſing* and *transforming them as if they were the Miniſters of righteouſneſs and of the light.* Our Saviour therefore cannot mean *the fruits of their lives* ſo much (if at all) as *the fruits of their Doctrines:* that is to ſay, the neceſſary conſequents of their *Doctrines*; ſuch *Concluſions*, as naturally and by good and evident diſcourſe do iſſue from their *Doctrines.* "And ſo underſtood, "it is a very *uſeful Rule*; even in *the Affirmative* (taking in other requiſite con- "ditions withal:) but in *the Negative*, taken even alone and by it ſelf, it holdeth "*infallibly.* If what is ſpoken ſeem to be *according to Godlineſs*; it is the better "to like onward, and the more likely to be *true:* yet may it poſſibly be *falſe* "for all that, and therefore it will be needful to *try* it farther, and to make uſe "of other *Criterions* withal. But if what is ſpoken, upon examination appear to have any repugnancy with *Godlineſs*, in any one branch or duty thereunto belonging: we may be ſure the words cannot be *wholeſom words.* It can be no *heavenly Doctrine*, that teacheth men to be *earthly, ſenſual*, or *Deviliſh:* or Mat. 7. 16. 20. 2 Cor. 11. 13. —— 15.

that

that tendeth to make men *unjuſt* in their dealings, *uncharitable* in their cenſures, *undutiful* to their ſuperiours, or any other way, *ſuperſtitious*, *licentious*, or *prophane*.

32. I note it, not without much rejoycing and gratulating to us of *this Church*. There are, God knoweth, aſoot in *the Chriſtian World* Controverſies more than a good many: *Decads*, *Centuries*, *Chiliads* of novel Tenents, brought in *in this laſt age* (which were never *believed*, many of them ſcarce ever *heard of*, in *the ancient Church*) by *Sectaries* of all ſorts. Now it is our great comfort (bleſſed be God for it) that *the Doctrine* eſtabliſhed in *the Church of England*, (I mean *the publick Doctrine*, for that is it we are to hold us to, paſſing by *private opinions*;) I ſay, *the publick Doctrine of our Church* is ſuch, as is not juſtly chargeable with any *impiety*, contrarious to any part of that *duty* we owe either to *God* or *Man*. Oh that our *converſations* were as free from exception, as our *Religion* is! Oh that we were ſufficiently careful to preſerve the honour and luſtre of *the truth* we profeſs, by the correſpondency of *our lives* and actions thereunto!

33. And upon this point we dare boldly *joyn iſſue*, with our clamorous adverſaries on either hand, *Papiſts*, I mean, and *Diſciplinarians*. Who do both, ſo loudly (but unjuſtly) accuſe us and our *Religion*: they, as *carnal* and *licentious*; 1 King. 18. 24. theſe, as *Popiſh* and ſuperſtitious. As *Elijah* once ſaid to *the Baalites*, that God that *anſwereth by fire*, *let him be God*: ſo may we ſay to either of both: and when we have ſaid it, not fear to put it to a fair trial; *That Church*, whoſe *Doctrine*, *Confeſſion*, and *Worſhip* is moſt according to *Godlineſs*, let that be *the Church*. As for our *Accuſers*, if there were no more to be inſtanced in but that one *curſed poſition alone*, wherein (notwithſtanding their diſagreements otherwiſe) they both conſent; That *lawful Soveraigns* may be by their *Subjects* reſiſted, and *Arms taken up* againſt them, for the cauſe of *Religion*: it were enough to make good *the challenge* againſt them both. Which is ſuch a notorious piece of *Ungodlineſs*, as no man, that either *feareth God or King*, as he ought to do, can ſpeak of, or think of, without deteſtation; and is certainly (if either St. *Peter* or St. *Paul*, thoſe two great Apoſtles, underſtood themſelves) a branch rather of that other *great myſtery* (2 Theſ. 2.) *The Myſtery* of *Iniquity*, than of *the great myſtery* here in the Text, *the myſtery of Godlineſs*. There is not that point in *Popery* beſides, (to my underſtanding) that maketh it ſavour ſo ſtrongly of *Antichriſt*; as this one dangerous and deſperate point of *Jeſuitiſm* doth. Wherein yet thoſe men, that are ever bawling againſt our *Ceremonies* and *Service*, as *Antichriſtian*, do ſo deeply and wretchedly *ſymbolize* with them. The Lord be judge between them and us: whether our *Service*, or their *Doctrine*, be the more *Antichriſtian*.

34. I have done with the former *Inference*, for *the trial of Doctrines*: there is another yet behind, for *the bettering of our lives*. For ſith *Chriſtianity is a myſtery of Godlineſs*: it concerneth every *Chriſtian* man, ſo to take *the myſtery* along with him, that he leave not *Godlineſs* behind. That is, whatſoever becometh of *doubtful controverſies*; to look well to his *life*, and to make *conſcience* of practiſing that which *without all controverſie*, is his *duty*. I know, *Controverſies* muſt be looked into: and it were well, if it were done by them (and by them only) whoſe *gifts* and *callings* ſerve for it. For *truths* muſt be maintained, *errours* muſt be refuted, and *the mouths* of gain-ſayers muſt be ſtopped. All this muſt be done, it is true: but it is as true, when all this is done, ſtill *the ſhorteſt cut* to heaven is *Faith* and *Godlineſs*.

35. I know not how better to draw my Sermon towards *a concluſion*, than by obſerving how *the great Preacher* concludeth his, *Eccleſ.* laſt. After he had taken a large and exact ſurvey of all the travels that are done *under the Sun*, and found nothing in them but *Vanity and Vexation of Spirit*: he telleth us at length,

length, that in *multitude of Books* and much reading we may ſooner meet with *wearineſs* than *ſatisfaction*. But, ſaith he, if you will hear the end of all, here it is; *this is the Concluſion of the whole matter: Fear God and keep his Commandments*; for this is the *whole buſineſs of man*, upon which all his care and employment in this world ſhould be ſpent. So I ſay, we may puzzle our ſelves in the purſuit of *knowledge*, dive into *the myſteries* of all *Arts* and *Sciences*, eſpecially ingulph our ſelves deep in the ſtudies of thoſe three higheſt Profeſſions of *Phyſick*, *Law* and *Divinity*: For *Phyſick*, ſearch into the Writings of *Hippocrates*, *Gallen*, and the Methodiſts, of *Avicen* and the Empiricks, of *Paracelſus* and the Chymiſts; for *Law*, wreſtle through the *large bodies* of both *Laws Civil* and *Canon*, with the vaſt Tomes of *Gloſſes*, *Repertories*, *Reſponſes* and *Commentaries* thereon, and take in *the Reports* and Year-books of our *Common-Law* to boot; for *Divinity*, get through a courſe of *Councils*, *Fathers*, *School-men*, *Caſuiſts*, *Expoſitors*, *Controverſers* of all ſorts and Sects. When all is done, after much *wearineſs* to the fleſh, and (in compariſon thereof) little *ſatisfaction* to the mind (for the more *knowledge* we gain by all this travel, the more we diſcern our own *Ignorance*, and thereby but encreaſe our own *ſorrow*:) the ſhort of all is this; and when I have ſaid it, I have done. You ſhall evermore find, try it when you will,

Temperance, the beſt *Phyſick*;
Patience, the beſt *Law*; and
A good Conſcience, the beſt *Divinity*.

I have done. Now to God, *&c.*

AD

AD AULAM.

Sermon X.

WHITE-HALL, at a publick Faſt, JULY 8. 1640.

Pſal. 119 75.

I know, O Lord, that thy Judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

1. IN which words the holy Prophet in *two* ſeveral *Concluſions* giveth unto God the Glory of thoſe *two* his *great Attributes*, that ſhine forth with ſo much luſtre in all the Works of his Providence: his *Juſtice* and his *Mercy*. The glory of his *Juſtice* in the former concluſion, *I know, O Lord, that thy judgments are right*: the glory of his *Mercy* in the latter, *And that thou of very faithfulneſs haſt cauſed me to be troubled*. And to ſecure us the better of the truth of *both Concluſions*, becauſe fleſh and blood will be ready to ſtumble at *both*: We have his *Scio* prefixed, expreſly to *the former* only, but (the ſpeech being *copulative*) intended to *both*. *I know*, O Lord, that thy judgments are right: and *I know* alſo that thou of very faithfulneſs haſt cauſed me to be troubled. Our order muſt be to begin with *the Concluſions* firſt, as they lie in *the Text*; and after that to proceed to *Davids knowledge* of them, although that ſtand firſt in the order of the words. In the *former Concluſion* we have to conſider of *two things*. Firſt, what theſe *judgments of God* are that *David* here ſpeaketh of, as *the Subject*: and then of *the righteouſneſs* thereof, as *the Predicate*. I know, O Lord, that *thy judgments* are right.

2. What *Judgments* firſt? There are *judicia oris*, and there are *judicia operis*: the judgments of *Gods mouth*, and the judgments of *Gods hands*. Of the former there is mention at *Verſe* 13. [*With my lips have I been telling of all the judgments of thy mouth.*] And by theſe *Judgments* are meant nothing elſe but the holy *Law* of God, and his whole *written word*; which every where in this Pſalm are indifferently called his *Statutes*, his *Commandments*, his *Precepts*, his *Teſtimonies*, his *Judgments*. And *the Laws of God* are therefore (amongſt other

reaſons) called by the name of [a] *Judgments*; becauſe by them we come to have a *right judgment*, whereby to diſcern between *good* and *evil*. We could not otherwiſe with any certainty *judge*, what was meet for us to *do*, and what was needful for us to *ſhun*. *A lege tua intellexi*, at verſe 104. *By thy Law have I gotten underſtanding*. St. *Paul* confeſſeth, *Rom.* 7. that he had never rightly known what *ſin* was, if it had not been for *the Law*: and he inſtanceth in that of *luſt*, which he had not known to be a *ſin*, if the Law had not ſaid, *Thou ſhalt not covet*. And no queſtion but theſe *judgments*, theſe *judicia oris*, are all *right* too; for it were unreaſonable to think, that God ſhould make that *a rule of right* to us, which were it ſelf *not right*. We have both the name, (that of *judgments*;) and the thing too, (that they are *right*) in the 19th *Pſalm*: Where having highly commended the *Law of God*, under the ſeveral appellations of *Law*, *Teſtimonies*, *Statutes* and *Commandments*, ver. 7. and 8. the Prophet then concludeth under this name of *Judgments*, ver. 9. *The judgments of the Lord are true and righteous altogether.*

[a] κρίματα λέγει τὸς λόγους τὸς διαιρείλαμβας τῶν πρακτέων τὰ πρακτέα. Justin. Martyr. reſponſ ad orthod. qu. 92. Rom. 7. 7.

3. Beſides theſe *Judicia Oris*, which are *Gods judgments* of *direction*: there are alſo *Judicia Operis*, which are his *judgments* for *correction*. And theſe do ever include *aliquid pœnale*, ſomething inflicted upon us by *Almighty God*, as it were by way of *puniſhment*; ſomething that breedeth us *trouble* or *grief*: The Apoſtle ſaith, *Heb.* 12. that every *chaſtening is grievous*: and ſo it is more or leſs; or elſe it could be to us no *puniſhment*. And theſe again are of *two ſorts*: yet not diſtinguiſhed ſo much by *the things* themſelves that are inflicted, as by *the condition of the perſons* on whom they are inflicted, and eſpecially by *the affection*, and *intention of God* that inflicteth them. For all, whether *publick calamities* that light upon whole *Nations*, *Cities*, or other greater or leſſer *Societies* of men (ſuch as are *Peſtilences*, *Famine*, *War*, *Inundations*, *unſeaſonable Weather*, and the like;) or *private afflictions* that light upon particular *Families* or *Perſons*, (as *ſickneſs*, *poverty*, *diſgraces*, *injuries*, *death of friends*, and the like:) All theſe, and whatſoever other of either kind, may undergo a *twofold conſideration*: in either of *both* which, they may not unfitly be termed *the Judgments of God*; though in different reſpects.

Heb. 12. 11.

4. For either theſe things are ſent by Almighty God in his heavy diſpleaſure as *Plagues* upon his *enemies*, intending therein their *deſtruction*: Such as were thoſe *publick judgments*, upon the *old world*, ſwept away with *the flood*; upon *Sodom* and the other Cities, conſumed with *fire from Heaven*; upon *Pharaoh*, and his Hoſt, overwhelmed in the *Red Sea*; upon the *Canaanites*, ſpewed out of *the Land* for their abominations; upon *Jeruſalem*, at the final deſtruction thereof by *the Romans*. And thoſe *private judgments* alſo, that befel ſundry *particular perſons*, as *Cain*, *Abſolon*, *Senacherib*, *Herod*, and others. Or elſe they are laid by Almighty God as gentle *corrections* upon his own *children*, in his *Fatherly love* towards them, and *for their good*; to chaſtiſe them for their ſtrayings, to bring them to repentance for *their ſins*, to make them more obſervant and careful of *their duty* thence-forward, to exerciſe *their faith*, and *patience*, and other *graces*, and the like. Such as were thoſe *diſtreſſes* that befel the whole people of *Iſrael* ſundry times under *Moſes*, and in the days of their *Judges* and *Kings*; and thoſe particular trials and *afflictions* wherewith *Abraham*, and *Joſeph*, and *Job*, and *David*, and *Paul*, and other the holy *Saints* and Servants of God were exerciſed in their times.

5. Both the one ſort and the other are called *Judgments*: but (as I ſaid) in different *reſpects*, and for different *reaſons*. Thoſe former Plagues are called *Gods Judgments*; becauſe they come from God, not as a loving and merciful *Father*, but as a juſt and ſevere *Judge*: who proceeding according to courſe *of Law* giveth ſentence againſt a malefactor to *cut him off*. And therefore this kind of *judgment David* earneſtly deprecateth, *Pſal.* 143. [*Enter not into judgment with*

Pſal. 143. 2.

with thy ſervant:] for then neither can I, nor *any fleſh living* be juſtifyed in thy ſight. Theſe latter *Corrections* alſo or chaſtenings of our heavenly Father are called *Judgments* too, [*When we are judged, we are chaſtened of the Lord:*] but in a quite different notion. Becauſe God proceedeth therein, not with *violence* and *fury*, as men that are *in paſſion* uſe to do: but coolly, and adviſedly, and *with judgment*. And therefore, whereas *David* deprecated Gods *judgment* (as we heard) in that former notion, and as *judgment* is oppoſed to *Favour*: *Jeremy* on the other ſide deſireth *Gods judgment* in this latter notion, and as it is oppoſed to *Fury* [*Correct me, O Lord! yet in thy judgment, not in thy fury.*] Jer. 10. 1 Cor. 11. 32. Jer. 10. 24.

6. Now we ſee the ſeveral ſorts of *Gods judgments*: which of all theſe may we think is here meant? If we ſhould take them all in, *the Concluſion* would hold them, aud hold true too. *Judicia Oris*, and *judicia Operis*; publick and private judgments; thoſe *Plagues* wherewith *in fury* he puniſheth *his enemies*, and thoſe *rods* wherewith in *mercy* he correcteth *his children*: moſt certain it is, they are all *right*. But yet I conceive thoſe *judicia oris* not to be ſo properly meant in this place: for the *Exegeſis* in the latter part of the verſe (wherein what are here called *judgments* are there expounded by *troubles*) ſeemeth to exclude them, and to confine the Text in the proper intent thereof to theſe *judicia operis* only: but yet to all them of what ſort ſoever; *publick* or *private*, *Plagues* or *Corrections*. Of all which he pronounceth that they are *right*: which is the *Predicate* of the Concluſion; and cometh next to be conſidered. *I know, O Lord, that thy judgments are right.*

7. And we may know it too, if we will but care to know either *God* or *Our ſelves*. Firſt, for *God*; though we be not [a] able to comprehend *the reaſons* of his diſpenſations, the διότι· yet for τὸ ὅτι, that *the judgments* are *right*, it may ſatisfie us if we do but know that they are *his*. *Tua* will infer *recta* ſtrongly enough: for the Lord, who *is righteous in all his ways*, muſt needs be ſo *in the way of his judgments* too. 1. Mens judgments are ſometimes *not right* through *miſ-informations*, and ſundry other *miſtakings* and *defects*; for which the Laws therefore allow *Writs of Error*, *Appeals*, and other remedies: But as for God, he not only *ſpieth out* the goings, but alſo *ſearcheth* into the hearts of all men; he *pondereth* their ſpirits, and by him all their actions are *weighed*. 2. Mens judgments are ſometimes *not right*, becauſe themſelves are *partial* and *unjuſt*; awed with *fear*, blinded with *gifts*, tranſported with *paſſion*, carried away with *favour* or *diſ-affection*, or wearied with *importunity*. But as for God, with him is *no reſpect of Perſons*, nor poſſibility of being corrupted. *Abraham* took that for granted, that *the judge of all the world* muſt needs *do right*, Gen. 18. And the Apoſtle rejecteth all ſuſpicion to the contrary with an *Abſit* (What *ſhall we ſay then? Is there unrighteouſneſs with God? God forbid*, Rom. 9.) 3. Mens judgments are ſometimes *not right*, meerly for *want of zeal* to juſtice: They lay not *the cauſes* of poor men to heart, nor are willing to put themſelves to the pains or trouble of *ſifting a cauſe* to the bottom, nor care much which way it go, ſo as they may but be at reſt, and enjoy their eaſe. But as for God, he is *zealous* of doing *juſtice*: he *loveth* it himſelf; he *requireth* it in others; puniſhing the neglect of it, and *rewarding* the adminiſtration of it in them to whom it belongeth. (*The righteous Lord loveth righteouſneſs*, Pſal. 11.)

[a] — *incomprehenſibilis diſpoſitio, & irreprehenſibilis*, Bern. ſerm. 103. Pſal. 145. 17. Iſa. 26. 8. Pſal. 139. 3. Prov. 21. 2. Rom. 2. 11. Gen. 18. 25. Rom. 9. 14.

8. And then ſecondly in *our ſelves* we may find (if we will but look) enough to ſatisfie us even for the διότι too, ſo far as is meet for us to expect ſatisfaction. The judgments of God indeed are *Abyſſus multa: his ways are in the Sea, and his paths are in the deep waters, and his footſteps are not known*; ἀνεξιχνίαστοι. Soon may we *loſe* our ſelves in the ſearch, but never *find* them out. Yet even there, where *the judgments of God are like a great deep*, unfathomable by any finite underſtanding: *his righteouſneſs* yet *ſtandeth like the high mountains* (as it is in Pſal. 11. ult. Pſal. 77. 19. ἀνεξιχνίαστοι ἀνεξερεύνητα Rom. 11. 33. Pſal. 36. 6.

Pſal. 36.) viſible to every eye. If any of us ſhall *ſearch* well into his own heart, and *weigh* his own carriage and deſervings: if he ſhall not then find enough in himſelf to *juſtifie God* in all his proceedings; I forbid him not to ſay (which yet I tremble but to rehearſe) that God is *unrighteous*.

Lam. 1. 18. 9. The holy Saints of God therefore have ever *acquitted him* by *condemning* themſelves. The Prophet *Jeremy* in the behalf of himſelf and the whole Church of God, (*The Lord is righteous: for I have rebelled againſt his Commandments*, Lam. 1.) So did *Daniel* in that his ſolemn confeſſion, when he *ſet his face* to ſeek the Lord God by prayer and ſupplications, with faſting and ſack-cloth and aſhes, *Dan.* 9. (*O Lord, righteouſneſs belongeth unto thee; but unto us confuſion of face, as it is this day, to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee*, ver. 7.) and again after at *verſe* 14. (*Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth: for we obeyed not his voice.*) Yea, ſo, illuſtrious many times is *the righteouſneſs* of God in his *judicial proceedings*, that it hath extorted an acknowledgment from men obſtinately wicked. *Pharaoh*,
Exod. 5. 2. who ſometimes in the pride of his heart had ſaid, *Who is the Lord?* was after-
Exod. 9. 27. wards by the evidence of the fact it ſelf forced to this confeſſion, *I have ſinned: the Lord is righteous, but I and my people are wicked*, Exod. 9.

10. They are then (at leaſt in that reſpect) worſe than wicked *Pharaoh*, that to juſtifie themſelves, will not ſtick to repine either at *God* himſelf, or his *judg-*
Mat. 25. 24. *ments*; as if *he* were *cruel*, and they *unrighteous*: like the *ſlothful Servant* in the Parable, that did his *Maſter* no ſervice at all; and yet as *lazy* as he was, could blame his maſter for being *an hard man*. *Cain*, when he had ſlain his righteous brother, and God had laid *a judgment* upon him for it; complained of
Gen. 4. 13. *the burden* of it, as if the Lord had dealt hardly with him, in laying *more* upon him *than he was able to bear*: never conſidering *the weight* of the ſin, which *God* in juſtice could *not bear*. *Solomon* noteth it as a fault common among men, when by their own ſinful *folly* they have pulled *miſery* upon themſelves, then to
Prov. 19. 3. *murmur* againſt God, and complain of his providence: [*The folly of a man perverteth his ways, and his heart fretteth againſt the Lord*, Prov. 19.] As the *Iſraelites* in their paſſage through the Wilderneſs, were ever and anon *murmuring* and *complaining* at ſomewhat or other; either againſt *God*, or (which cometh much to one) againſt *Moſes* and *Aaron*, and that upon every occaſion, and for every trifle: ſo do we. Every ſmall *diſgrace*, *injury*, *affront* or *loſs*, that happeneth to us from the forwardneſs of our *betters*, the unkindneſs of our *neighbours*, the undutifulneſs of our *children*, the unfaithfulneſs of our *ſervants*, the unſucceſsfulneſs of our *attempts*, or by any other means whatſoever; any
Jonas 4. 8. ſorry thing will ſerve to put us quite out of patience: as *Jonas* took pet at *the withering* of the Gourd. And as he was ready to juſtifie his impatience even to
—— Ver. 9. God himſelf [*Doſt thou well to be angry, Jonas?* Yea, marry do I; *I do well to be angry even to the death*:] ſo are we ready, in all our murmurings againſt the Lords corrections, to flatter our ſelves as if we did not *complain* without cauſe; eſpecially where we are able to charge thoſe men that trouble us, with *unrighteous dealing*.

11. This is, I confeſs, *a ſtrong temptation* to fleſh and blood; and many of *Gods holy Servants* have had much ado to overcome it, whilſt they looked a little too much *outward*. But yet we have by the help of God a very *preſent re-*
a —— *Etſi proximus exigere forſitan non poſſit ex jure, exigit tamen Deus.* Bern. ſerm. de Verb. Origenis. *medy* there againſt, if *blind ſelf-love* will but ſuffer us to be ſo wiſe as to make uſe of it: and that is no more but this, to turn our eye *inward*; and to examine our ſelves, not *how well* we have *dealt* with other men who now *requite* us *ſo ill?* but how we our ſelves have *requited* God, who hath *dealt* ſo graciouſly and bountifully with us. If we thus look back into *our ſelves* and *ſins*, we ſhall ſoon perceive that God is [a] *juſt* even in thoſe things wherein men are *unjuſt*; and

that

that we moſt righteouſly *deſerved at his hands* to ſuffer all thoſe things, which yet we have no ways *deſerved at their hands* by whom we ſuffer. It will well become us therefore, whatſoever *judgments* God ſhall pleaſe at any time to *lay upon us*, or to *threaten us* withal; either *publick* or *private*, either by his own *immediate hand*, or by ſuch *inſtruments* as he ſhall employ; without all *murmurings* or *diſputings* to ſubmit to his good will and pleaſure, and to *accept the puniſhment of our iniquity*, (as the Phraſe is, *Lev.* 26.) by humbling our ſelves, and confeſſing that *the Lord is righteous*: as *Rehoboam* and the Princes of *Judah* did, 2 *Chron.* 12. The ſenſe of *our own wickedneſs* in rebelling, and the acknowledgment of *Gods juſtice* in puniſhing, (which are the very firſt acts of true *humiliation*, and the firſt ſteps unto true *repentance*;) we ſhall find by the mercy of God to be of great efficacy, not only for the *averting* of *Gods judgments* after they are come, but alſo (if uſed *timely* enough, and *throughly* enough) for the *preventing* thereof before they be come. *For if we would judge our ſelves, we ſhould not be judged of the Lord*, 1 Cor. 11. But becauſe we neglect it, (and yet it is a thing that muſt be *done*, or we are *undone*;) God in great love and mercy towards us, ſetteth in for our good; and *doth* it himſelf, rather than it ſhould be left *undone*, and we periſh; even as it there followeth, *When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.* And it is that *faithfulneſs* of God which *David* acknowledgeth in the *latter Concluſion*: whereunto I now paſs.

Phil. 2. 14. Lev. 26. 41. 43. 2 Chron. 12. 6. 1 Cor. 11. 31. —— 32.

12. *And that thou of very faithfulneſs haſt cauſed me to be troubled.* In which words we have theſe three Points: *Firſt*, *David* was troubled: *Next*, *God* cauſed him to be ſo troubled: *Laſt*, and God did ſo out of *very faithfulneſs*. No great news, when we hear of *David*, to hear of *troubles* withal; (*Lord, remember* David *and all his troubles*, Pſal. 132.) Conſider him which way you will, in his condition *natural*, *ſpiritual* or *civil*; that is, either as *a man*, or as a *godly man*, or as a *King*: and he had his portion of troubles in every of thoſe conditions. Firſt, *troubles* he muſt have as *a man*. *Hæc eſt conditio naſcendi.* Every *mothers child* that cometh into the world, [a] hath *a childs-part* of thoſe troubles the world affordeth. *Man that is born of a woman* thoſe *few days* that he hath to live he ſhall be ſure to have them *full of trouble* howſoever. *In mundo preſſuram*, ſaith our Saviour, *In the world ye ſhall have tribulation.* Never think it can be otherwiſe, ſo long as you live here below in *the vale of miſery*, where at every turn you ſhall meet with nothing but very *vanity and vexation of Spirit.*

Pſal. 132. 1. [a] — ὧν ἂν μοῖραν ἔχῃς. Pythag. aur. carm. Job 14. 1. Joh. 16. 33. Pſal. 84. 6. Eccl. 1. 14.

13. Then he was a *Godly man*: and his *troubles* were ſomewhat the more for that too. For *all that will live godly muſt ſuffer perſecution*: and however it is with other men, certainly *many are the troubles of the righteous.* It is the common lot of the true *Children* of God, becauſe they have many *out-flyings*, wherewith their holy Father is not well pleaſed, to come under the *ſcourge* oftner than the *Baſtards* do. If they do *amiſs* (and *amiſs* they do) they muſt ſmart for it either *here*, or *hereafter*: Now God meaneth them *no condemnation* hereafter, and therefore he giveth them *the more chaſtening* here.

2 Tim. 3. 12. Pſal. 34. 19. Heb. 12. 7, 8. 1 Cor. 11. 32.

14. But was not *David a King?* And would not that exempt him from *troubles?* he was ſo indeed: but I ween his *troubles* were neither the *fewer*, nor the *leſſer* for that. There are ſundry paſſages in this *Pſalm*, that induce me to believe (with great probability) that *David* made it, while he lived a *young man* in the Court of *Saul*, long before his coming to *the Crown.* But yet he was even then *unctus in Regem*, anointed and deſigned for the Kingdom; and he met even then with many troubles the more for that very reſpect. And after he came to enjoy *the Crown*, if God had not been *the joy and crown* of his heart, he ſhould have had *little joy* of it: ſo full of *trouble* and unreſt was the greateſt part of his Reign. I note it, not with a purpoſe to enter into a ſet diſcourſe how many

Ver. 9, 99, 100, &c.

and

and great *the troubles* are that attend the *Crown* and *Scepters* of *Princes*; which I eaſily believe to be far both *more* and *greater* than we that ſtand below are capable to imagine: but for *two* other *reaſons* a great deal more *uſeful*, and therefore ſo much the more *needful* to be thought on, both by them and us. It ſhould *firſt* work in all them that ſit *aloft*, and ſo are expoſed to more and ſtronger *blaſts*, the greater care to provide a ſafe reſting place for *their ſouls*: that whenſoever they ſhall meet with *troubles* and *ſorrow in the fleſh*, (and that they ſhall be ſure to do oftner than they look for) they may *retire* thither, there to repoſe and ſolace themſelves in the goodneſs of their God; ſaying eftſoons with our Pro-
Pſal. 116. 10. phet, (*Return unto thy reſt, O my ſoul.*) It was well for him that he had ſuch a reſt *for his ſoul*: for he had reſt little enough otherwiſe from continual troubles and cares in his civil affairs and eſtate. And it ſhould in all reaſon *ſecondly* quicken the hearts of all loyal and well-affected *Subjects*, by their *prayers*, *counſels*, *ſervices*, *aids*; and chearful *obedience* reſpectively, rather to afford *Princes* their beſt aſſiſtance, for the comfortable ſupport of that their *weighty* and *troubleſome* charge, than out of *ambition*, *diſcontent*, *popularity*, *envy* or any other croſs or peeviſh *humour* add unto their *cares*, and create unto them more *troubles*.

15. *David*, you ſee, had troubles; as a *man*, as a *godly man*, as *a King*. But who *cauſed* them? Sure in thoſe his firſt times, when (as I conjecture) he wrote this Pſalm; *Saul* with his *Princes* and followers was *the chiefeſt cauſe* of moſt of *his troubles*: and afterwards crafty *Ahitophel cauſed* him much trouble, and railing *Shimei* ſome, and ſeditious *Sheba* not a little; but his rebellious Son *Abſalon* moſt of all. He complaineth of *many troublers* raiſed by the means of that Son,
Pſal. 3. 1. in *Pſal.* 3. *Domine quàm multiplicati! Lord, how are they encreaſed that trouble me!* Yet here, you ſee, he over-looketh them all, and all other *ſecond cauſes*; and aſcribeth his troubles wholly unto *God*. So he did alſo afterwards in the par-
2 Sam. 16. 10. ticular of *Shimei*'s railing; *Let him alone*, ſaith he to *Abiſhai*, *Let him curſe on, for God hath bidden him.* Even as *Job* had done before him: when the *Sabeans* and the *Chaldeans* had taken away his Cattel and Goods, he ſcarce took notice of *them* (he knew they were but *Inſtruments*) but looked at *the hand of God* on-
Job 1. 1. ly, as the chief and *principal cauſe*, *Dominus abſtulit*, *The Lord hath given, and the Lord hath taken away.* Neither did *David* any injury at all to Almighty God
2 Sam. 12. 11, 12. in aſcribing it to him: for God alſo himſelf taketh it all upon himſelf; *I will raiſe him evil out of his own houſe: and I will do it before the ſun*, 2 Sam. 12.

16. How all thoſe things (wherein *wicked men* ſerving their own *luſts* only in
Ezek. 29. 20. Iſa. 10. 5. —— 15. their *own purpoſe*, do yet unwittingly *do ſervice to God* Almighty in furthering his wiſe and holy *deſigns*) can have their efficiency from *cauſes* of ſuch *contrary quality*, and looking at ſuch *contrary ends*, to the producing of one and *the ſame effect*: is a ſpeculation more curious than profitable. It is enough for us to know, that it neither caſteth any *blemiſh* at all upon him, that he maketh *ſuch uſe* of them nor giveth any *excuſe* at all to them, that they do *ſuch ſervice* to him: but that all this notwithſtanding, he ſhall ſtill have the *whole glory* of his own *wiſdom* and *holineſs*; and they ſhall ſtill bear the *whole burthen* of their own *folly* and *wickedneſs*. But there is another, and that a far better *uſe* to be made hereof, than to trouble our ſelves about *a myſtery* that we ſhall never be able in this life to comprehend; and that is this: that ſeeing *all the troubles* that befall us in any *kind* whatſoever, or by what *Inſtruments* ſoever, come yet from *the hand of God*; we ſhould not therefore, when at any time we meet with *trouble*, rage againſt *the ſecond cauſes*, or ſeek to vent our ſpleen upon them, as of our ſelves we are very apt to do: but laying our *hands* upon our *hearts* and up-
* *Placeat homini, quicquid Deo placuit.* Senec. Epiſt. 75. on our *mouths*, compoſe our ſelves to a holy *patience* and *ſilence*; conſidering it is * *his will and pleaſure* to have it ſo, to whom it is both our *duty* and *wiſdom* wholly to ſubmit.

17. We

17. We may learn it of holy *Job*. His wife moved his *patience* not a little by moving him to impatience: *Thou talkeſt like a fooliſh woman*, ſaith he, *ſhall we receive good things at the hand of God, and ſhall we not receive evil alſo?* Or we may learn it of good old *Eli*. When he received a meſſage from the Lord by the mouth of young *Samuel* of a right *heavy judgment* ſhortly to fall upon him and his houſe for his fond indulgence to his ungracious Children; he made no more reply, but ſaid only, *It is the Lord: let him do what ſeemeth him good.* Or, to go no further than our Prophet *David*, we may learn it ſufficiently from him, *I was dumb*, ſaith he, *and opened not my mouth, Quoniam tu feciſti, for it was thy doing.* This conſideration alone, *Quoniam tu feciſti*, is enough to ſilence all tumultuous thoughts, and to cut off all farther diſputing and debating the matter: that it is God *that cauſeth us to be troubled.* All whoſe *judgments* are not only done in *righteouſneſs*, as we have hitherto heard: but towards his children alſo out of much *love* and *faithfulneſs*, as we are next to hear, [*I know that of very faithfulneſs thou haſt cauſed me to be troubled.*]

Job 2. 10. 1 Sam. 3. 18. Pſal. 39. 9.

18. In the former part of the verſe, where he ſpake of the *righteouſneſs* of God, he did it *indefinitely*, without mentioning either himſelf, or any other perſon: not particularly, *Thy judgments upon me*; but indefinitely, *I know, O Lord, that thy judgments are right.* But now in this latter part of the verſe, where he cometh to ſpeak of *the faithfulneſs* of God, he nameth himſelf; *And that thou of very faithfulneſs haſt cauſed me to be troubled.* For as earthly Princes muſt do *juſtice* to all men (for *Juſtice* is ἀλλότριων ἀγαθόν, every man may challenge it, and there muſt be *no reſpect* had, no difference made *of perſons* therein; but their *favours* they may beſtow upon whom they think good: ſo God will have his juſtice to appear in all his dealings with *all men generally*, be they good or bad, that none of them all ſhall be able to ſay he hath done them the leaſt *Wrong*; but yet his *tender mercies* and *loving kindneſſes*, thoſe he reſerveth for *the Godly* only, who are in *ſpecial favour* with him, and towards whom he beareth *a ſpecial reſpect*. For by *faithfulneſs* here, as in ſundry other places of Scripture is meant nothing elſe but *the ſpecial love* and *favour* of God towards thoſe that *love* and *fear* him, whereby he ordereth and diſpoſeth all things ſo, as may make moſt for their good.

19. And it is not unfitly ſo called; whether we reſpect the gracious *promiſes*, that God hath made unto them, or thoſe ſundry mutual *relations*, that are between him and them. Firſt, *faithfulneſs* relateth to *a promiſe*: (*He is faithful that hath promiſed*, Heb. 10.) Truly, God is *a debtor* to no man: that he doth for us any thing at all; it is *ex mero motu*, of his own grace and goodneſs meerly; we can challenge nothing at his hands. But yet ſo deſirous is he to manifeſt his *gracious love* to us, that he hath freely bound himſelf, and ſo made himſelf *a voluntary debtor*, by his promiſes, (for *promiſe is due debt:*) inſomuch as he giveth us *the leave*, and alloweth us *the boldneſs* to remind him of his *promiſes*, to urge him with them, and as it were to *adjure* him by all his truth and *faithfulneſs* to make them good. But what a kind of *promiſe* is this, may ſome ſay; to *promiſe* a man to *trouble* him? It ſeemeth a *threatning* this: not a *promiſe*. If theſe be his *promiſes*, God may keep his *promiſes* to himſelf; we ſhall not be very forward to challenge him or his *faithfulneſs* about them. Yet ſo it is: the afflictions and *troubles* wherewith God in his *love* chaſteneth *his children* for their good, are indeed part of his *promiſe*, and that a gracious part too. In *Mar.* 10. you ſhall find *perſecutions* (and perſecutions are *troubles*) expreſly named there, among other things, as part of the *promiſe* or reward; (*No man that hath left houſe, or brethren*, &c. *for my ſake and the Goſpels, but he ſhall receive an hundred fold now in this time, houſes, and brethren*, &c. with perſecutions, *and in the world to come eternal life.*) There it is expreſt: but where it is not ſo, it muſt ever be underſtood in all *the promiſes* that concern this life. It is a received

Heb. 10. 23. Mar. 10. 30.

rule

rule among Divines; that all *temporal promiſes* are to be underſtood *cum exceptione crucis:* that is to ſay, *not abſolutely*, but with this *reſervation*, unleſs the Lord in his holy wiſdom ſhall ſee it good for us to have it otherwiſe. So that if at any time he ſee it good for us to be *troubled* (as many times he doth; *David* confeſſeth it but four verſes higher, *Bonum mihi quòd humiliaſti, It is good for me that I have been in trouble;*) he doth then in great love to us *cauſe us to be troubled:* and that out of *very faithfulneſs*, and in regard of his *Promiſe*.

Pſal. 115. 71.

20. There are alſo ſundry mutual *relations*, wherein God and his people ſtand tied either to other; all which require *faithfulneſs*. He is their *Creator*, and they are *the work* of his hands: and St. *Peter* ſtileth him a *faithful Creator*. He is their *ſhepherd*, and they *the ſheep* of his paſture: and a *faithful ſhepherd* he is, *a good ſhepherd*, Joh. 10. To omit theſe, and ſundry other, as of *Father*, *Maſter*, *Husband*, and the reſt: take but this one relation only of *Friendſhip*; whereto (as every man knoweth) *faithfulneſs* is ſo neceſſary, as nothing can be more. Now as for thoſe that believe God and keep his Commandments, God entreth into a League and Covenant of [a] *friendſhip* with them: for *Faith* and *Obedience* are thoſe very things that qualifie us for his *friendſhip*. (*Abraham believed God, and it was counted to him for righteouſneſs, and he was called the friend of God*, Jam. 2.) There is Faith. *Ye are my friends, if ye keep my Commandments*, ſaith our Saviour, *Joh.* 15. There is *Obedience*. Such a League of *friendſhip* there was betwixt *God* and *David* in this particular: and as ſtrongly tied and confirmed, as any other we read of; the parties *ſwearing fidelity* either to other. God to him: *The Lord hath made a faithful Oath unto David, and he ſhall not ſhrink from it.* And he to God: *I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous judgments.* The miſery is; we hold not touch perfectly with God, but break with him oftentimes through humane *frailty* and *ſubreption*, and ſometimes alſo in a more deſperate and provoking manner, when we ſin *preſumptuouſly* and with *a high hand*. *David* himſelf, notwithſtanding his *Oath*, and the ſtedfaſtneſs of his *purpoſe* to perform it, yet held not out; but *failed* ſundry times through *infirmity*: but he ſhrank moſt ſhamefully and foully in *the matter of Uriah*. But here is our comfort then on the other ſide; that though we are wavering and looſe, *off and on*, and no hold to be taken of us; yet he is *ſtill the ſame*, he remaineth a faſt and conſtant *friend* to us. Though we ſometimes ſo far forget our ſelves and our *faithful promiſe*, as to *deny him*; yet *he continueth faithful, and will not deny himſelf:* no nor *us* neither, if we will but ſeek to him in any time by true *repentance*, confeſſing our *unfaithfulneſs*, and asking pardon thereof, and not wholly and finally renounce *the Covenant* we made with him. It maketh well for us, that he is not forward to take (no not all *juſt*) *exceptions* he might: if he ſhould be any whit *extreme to mark what we do amiſs*, not a man of us all ſhould long abide in his *friendſhip*. It is not *our faithfulneſs* then to him, but his *faithfulneſs* to us, that holdeth us in.

1 Pet. 4. 19.
Pſal. 23. 1.
Joh. 10. 11.

[a] *Inter bonos viros & Deum amicitia eſt, conciliante virtute.* Senec. de Provid. cap. 1.

Jam. 2. 23.
Joh. 15. 14.
Pſal. 32. 11.
Pſa. 119. 106.

1 King. 15. 5.

2 Tim. 2. 13.

Pſal. 130. 3.

21. But you will ſay, This is ſcarce a *friendly part*: will any friend *cauſe* his friend *to be troubled*; eſpecially having the power in himſelf to prevent it? As *Abſolon* ſaid to *Huſhai*, *Is this thy kindneſs to thy friend?* Call you this *faithfulneſs?* Yes indeed: and *very faithfulneſs* too. For a *true friend* aimeth at his friends [a] *good* in every thing he doth; and in compariſon of that, regardeth not at any time the ſatisfying of any his inordinate or unreaſonable *deſires*. And therefore he will freely *reprove* him when he ſeeth him to do otherwiſe than well: and ſometimes *anger* him by doing ſome things quite contrary to his mind, but yet *for his good*. Yea, and if the inequality and condition of *the perſons* be ſuch as will bear it, he will give him alſo ſuch *puniſhment* or other *correction*, as ſhall be needful according to the merit of his fault. And all this he may

2 Sam. 16. 17.

[a] *Id paſtum eſt ab illo mundi conditore, —— ut ſalvi eſſemus, non delicati.* Senec. Epiſt. 119.

may do *salvâ amicitiâ*, and without breach of *friendſhip*: nay, he is ſo far tied by *the rules* of true *friendſhip* to do all this, and out of [b] *very faithfulneſs*, that he ſhould tranſgreſs thoſe *rules*, and prove *unfaithful*, if he ſhould neglect ſo to do, where the cauſe requireth it. Doth not *a Father ſcourge the Son in whom he delighteth?* And ſometimes give him *ſharp correction*, when the fault deſerveth it? And no *friend* can love his *friend* more dearly and faithfully, than *a Father* doth his *Child*. Nay, this *chaſtening* is ſo far from being any argument of the Fathers *diſ-affection*, that it is rather one of the ſtrongeſt evidences of his *faithful love* towards him: and he ſhould not love him *faithfully*, but *fooliſhly*, if he ſhould out of *fond indulgence* let him go on in an evil way without due correction. *He that ſpareth the rod, hateth his child*, ſaith *Solomon*: he meaneth it *interpretativè*; that is, he doth his *child* as much hurt out of his *fond love*, as he could not do him more harm, if he were *his enemies child* whom he *hateth*. Will not a *mother*, that loveth her *child* with all tenderneſs, if it have got ſome hurt with a fall, *lay on a plaiſter* to heal it, though it *ſmart?* And though *the child* cry and ſtruggle againſt it all it can, yet will ſhe *lay it on* for all that, yea, and *bind it too* to keep it on: and all out of very love and *faithfulneſs*, becauſe ſhe knoweth it muſt be ſo, or *the child* will be the worſe for it. I uſe theſe *Compariſons* the rather, not only becauſe they are *familiar*, (and the more familiar ever the better if they be fit:) but becauſe the Lord himſelf alſo delighteth to ſet forth his φιλανθρωπία, and love to us, by the love of a *diſcreet Father*, and the affection of a *tender Mother*, towards the fruit of their own *loyns* and *womb*: And the Apoſtle at large proſecuteth the reſemblance (and that in this very matter whereof we now ſpeak, of our *heavenly Fathers* correcting his children *in love*, and *for their good*) moſt accurately and comfortably in *Heb.* 12.

[b] *— Ego amicum bodie meum conciſligabo — Invitus, ni me id invitet ut faciam fides.* Plaut. in Trinumm. 1. 1.

Prov. 3. 12.

Prov. 13. 24.

Pſal. 103. 13. Iſa. 49. 15.

22. But to return back to the relation of *friendſhip* (from which yet I have not digreſſed: for can we have any better *friends* than our *Parents?*) If any of us have *a friend* that is *lethargick* or *lunatick*: will we not put the one from his *drouſie ſeat*, and ſhake him up, and make him ſtir about whether he will or no; and *tie* the other in his bed, *hamper* him with *cords*, yea, and with *blows* too if need be, to keep him quiet; though it be death to the one to be *ſtirred*, and to the other to be *tied*. Or if we have ſome near *friend* or *kinſman*, that we wiſh well to, and partly dependeth upon us for his livelihood, that will not be adviſed by us, but will *flie out* into bad company, *drink*, and *quarrel*, and *game*: will we not pinch him in his *allowance*; refuſe to give him *entertainment*; ſet ſome underhand to *beat* him when he *quarrels* in his drink, or to *cheat* him when he *gameth* too deep; and if he will not be reclaimed otherwiſe, get him *arreſted* and laid up, and then let him lie by it, till *ſhame* and *want* give him ſome better *ſight* and *ſenſe* of his former follies? Can any man now charge us truly with *unfaithfulneſs* to our friend for ſo doing? Or is it not rather a good proof of our *love* and *faithfulneſs* to him? Doubtleſs it is. You know the old ſaying, *Non quòd odio habeam, ſed quòd amem*: it hath ſome reaſon in it. For the love and *faithfulneſs of a friend* is not to be meaſured by *the things* done, but by *the affection* and intention of the doer. A thing may be done, that carrieth the ſhew of much *friendſhip* with it, yet with an intent to do the party a miſchief:

Eutrapelus cuicunq; nocere volebat — &c. Hor. 1. Ep. 18.

As if he ſhould put his friend upon ſome *employment* he were unmeet for, of purpoſe to *diſgrace* him; or feed him with *money* in a riotous courſe, to get a hanck over *his Eſtate*: like *Sauls* friendſhip to *David* in giving him his Daughter to wife, *that ſhe might be a ſnare to him*, to put him into the hands of *the Philiſtines*. This is the baſeſt *unfaithfulneſs* of all other, *ſub amici fallere nomen*; 1 Sam. 18. 21.

Pſal. 141. 5. and by many degrees worſe than open hoſtility. *Let not their precious balms break my head: Let the righteous rather ſmite me friendly*, ſaith *David*. There may be *ſmiting*, it ſhould ſeem by him, without violation of *friendſhip*. And his wiſe Prov. 27. 6. Son *Solomon* preferreth *the wounds of a friend*, before the *kiſſes* of *an enemy*. Theſe may be *pleaſanter*, but thoſe will prove *wholeſomer*: there is *treachery* in theſe kiſſes, but in thoſe wounds *faithfulneſs*.

23. You may perceive by what hath been ſaid, that God may *cauſe* his ſervants *to be troubled*, and yet continue his *love* and *faithfulneſs* to them nevertheleſs: yea, moreover that he bringeth thoſe *troubles* upon them out of his great *love* and *faithfulneſs* toward them. It ſhould make us the more willing, whether God *inflict* or *threaten*, whether we *feel* or *fear*, any either publick *calamity* or perſonal *affliction*, any thing that is like to breed us any grief or *trouble*; to ſubmit our ſelves to the hand of God, not only with *patience*, becauſe he is *righteous*, but even with *thankfulneſs* too, becauſe he is *faithful* therein. Very meet we ſhould apprehend the *wrath* of God and his *juſt indignation* againſt us when he *ſtriketh*; for he is *righteous*, and will not *correct* us but for our *ſin*: Acts 2. 37. Joel 2. 13. Which ſhould *prick our hearts* with *ſorrow*, nay, rend them in pieces with through *contrition*, that we ſhould ſo unworthily provoke ſo gracious a God to puniſh us. But then we muſt ſo apprehend his *wrath*, that we doubt not of his *favour*; nor deſpair of ſtaying his hand, if we will but ſtay the courſe of *our ſins* by godly repentance and reformation: for he is *faithful*, and correcteth Heb. 12. 10. us ever *for our good*. Doth he take any pleaſure, think you, in our deſtruction? Ezek. 33. 11. He hath *ſworn* the contrary; and dare you not believe him? Doubt ye not therefore, but that *humility* and *confidence*, *fear* and *hope*, may conſiſt together: as well as *juſtice* and *mercy* may in God, or *repentance* and *faith* in us. *Preſume* not then to continue in ſin, but *fear his judgments*: for he is *righteous*, and will Exod. 34. 7. not acquit *the guilty*. Neither yet *deſpair* of finding pardon, but *hope in his mer-* Pſal. 51. 17. *cy*: for he is *faithful*, and will not deſpiſe *the penitent*. I forbid no man, but charge him rather, as he meaneth to build his *after-comforts* upon a firm baſe, to lay a good *foundation* of *repentance* and godly ſorrow, by looking firſt upon 1 Per. 5. 6. *Gods juſtice* and his *own ſins*: that he may be caſt down, and *humbled under the mighty hand of God*, before he *preſume* to lay hold of any *actual mercy*. But after he hath by this means aſſured *the foundation*; let him then in Gods name *proceed* with his work, and *bring it on* more and more to perfection, by ſweet meditations of the great *love* and gracious *promiſes* of our good God, and his undoubted ſtedfaſtneſs and *faithfulneſs* therein. Never giving it over, till it come to that perfection of art and skill, that he can ſpy *love* even in the very *wrath* of God; *Mel de petra*, ſuck honey out of the *ſtony rock*; gather grapes *Deus quos amat, indurat, recognoſcit, exercet.* Senec. de provid. cap. 4. of *thorns*, and figs of *thiſtles*. Till we attain to this; I ſay not but we may have true *hope* and *comfort* in God, which by his mercy may bring us to ſalvation: but we have not yet that *fulneſs of joy and peace*, which (becauſe by *Gods grace*, if our *own endeavours* be not wanting, it is attainable in this life) we ſhould preſs hard after; of *rejoycing in tribulation*, and *counting it all joy*, *when* Rom. 5. 3. Jam. 1. 2. *we fall into divers temptations*.

24. Somewhat a hard leſſon I grant; yet if we can but learn ſome of *Davids knowledge*, it will be much the eaſier. He ſpeaketh not here you ſee, out of a *vain hope*, becauſe he would fain have it ſo; nor out of ſome uncertain *conjecture*, as if perhaps it might be ſo: but out of *certain knowledge*, gotten by diligent and attentive *ſtudy in the Word* of God, and by his *own experience* and obſervation. *I know, O Lord, that thy judgments are right, and that thou of very faithfulneſs haſt cauſed me to be troubled.* For the former branch of this knowledge, that concerneth *the righteouſneſs of Gods judgments*; it is a thing ſoon learned: I have ſhewed you the courſe already. There is no more to be done, but to *examine* our own carriage and *deſerving*; and we ſhall find enough

enough I doubt not to satisfie fully in that point: and therefore there need no more be said of it. All the skill is about the latter branch; how we may *know* that it is done out of very *love* and *faithfulness*, whensoever God *causeth us to be troubled.*

25. For which purpose the best help I can commend unto you for the present is, to observe how variously Almighty God manifesteth his *love* and *faithfulness* to his children in all their tribulations: especially in *three respects*; every one of which marvellously setteth forth his *gracious goodness* towards us. *First*, the *End* that he aimeth at in them: *Secondly*, the *Proportion* that he holdeth under them: and *thirdly*, the *Issues* that he giveth out of them.

26. For *the End* first; He aimeth always at *our good.* Our earthly *friends* do not ever so: no not our *Parents*, that love us best. The Apostle telleth us, and experience proveth it, that they *chasten* us sometimes *for their own pleasure.* He meaneth, that sometimes when they are distempered with *passion*, and in an outragious mood, they beat *the poor child*, either without cause, or more than there is cause, rather to satisfie *their own fury*, than to benefit *the child.* But he doth it *always* * *for our profit*; saith he, *Heb.* 12. If I should enter here into the common place *de bono afflictionis*, I should not well know either where to begin, or when to make an end. In the whole course of Divinity, I find not a field of larger scope than that is. I shall therefore bring you but into one corner of it, and shew you, how God *out of very faithfulness* maketh use of these *troubles*, for the better draining out of some of those evil *corruptions*, that would otherwise so abound in us, like *noysom humours* in the body, that they would endanger *a plethory* in our souls: especially these four, *Pride*, *Security*, *Worldly-mindedness*, and *Incompassion.*

Heb. 12. 10.

* Πάντως πρὸς τὸ κρεῖττον καὶ τὴν ἰατρείαν κἂν οἱ θεραπευόμενοι δυχεραίνουσι. Naz. Orat. 3.

27. *Pride* must be *first*, else is it not right. And we have store of that in us. Any toy *puffeth us up* like a bladder, and filleth us *full of our selves.* Take the instance but in our *knowledge*: A sorry thing, God knoweth: he that hath most, what *he knoweth* is not the thousandth part of what *he knoweth not*: and yet how strangely are some *over-leavened* with a very small pittance of it; *Scientia inflat*, the Apostle might well say; *knowledge puffeth up.* So do *riches*, and *honour*, and *praise*, and *valour*, and *beauty*, and *wit*; or indeed any thing. A bush of *hair* will do it, where it *groweth*; yea, and where it *groweth not.* Now *prosperity* cherisheth this corruption wonderfully, (as *ill-humours* abound most in *full bodies*; and *ill weeds* grow rankest in a *fat earth*;) and setteth a man so far *from God*, and *above himself*, that he neither well knoweth *the one*, nor *the other.* Our Lord then, when he seeth us thus *high set*, sendeth *afflictions* and *troubles* to take down these unkindly *swellings*, to prick the bladder of our *pride*, and let out some of *the wind*: and so he bringeth us into some * better acquaintance with *our selves* again. *King Philip* had a Crier to put him daily in remembrance, that he was *but a man*: lest he should forget it, and think himself a little God, as his Son *Alexander* did soon after. But there is no *remembrancer* can do this office better than *afflictions* can. *Put them in fear, O Lord, that the Heathen may know themselves to be but men*, Psal. 9. If *afflictions* were not, would not even that be soon forgotten?

1 Cor. 8. 1.

* —adversisque in rebus noscere qui sint. Lucret. lib. 3.

Psal. 9. 20.

28. *Security* is next. Ease and *prosperity* fatteneth the heart, and maketh us drousie and heavy in Gods service. It casteth us into a spiritual *Lethargy*; maketh us *settle upon our lees*, and flatter our selves, as if we were out of *gunshot*, and no evil could reach us. *Soul take thine ease*; *eat, and drink*; thou hast provision laid up before-hand for many years yet to come. Marvel not to hear *ungodly men* vaunt it so in a vapouring manner, (Psal. 10. *Tush, I shall never be removed, there shall no harm happen unto me:*) when *holy David*, upon some little longer continuance of *prosperity* than usual, did almost say even as they; he thought his hill so strong, that *he should never be removed*, Psal. 30. When

Jer. 48. 11.
Luke 12. 19.
Psal. 10. 6.
Psal. 30. 6.

Jer. 48. 11. God ſeeth us thus *ſetling upon our lees*, he thinketh it high time to *pour us from veſſel to veſſel*, to keep us from growing *muſty*. He layeth his hand upon
Pſal. 66. 11. us, and ſhaketh us out of our *dead ſleep*, and by *laying trouble upon our loyns* driveth us to ſeek to him for remedy and ſuccour. He dealt ſo with *David*: when in his proſperity he had ſaid, *he ſhould never be removed*, as we heard but now out of *Pſalm* 30. the next news we hear of him is, He was removed: *God, out*
Pſal. 30. 7.—8. *of very faithfulneſs cauſed him to be troubled*, and he was the better for it. (*Thou didſt turn away thy face from me, and I was troubled: Then cried I unto thee, O Lord; and gat me to my Lord right humbly*; as it there followeth in that
Pſal. 77. 2. *Pſalm.*) *In the time of my trouble I ſought the Lord*, ſaith he elſewhere: Belike in the time of his eaſe, he either ſought him not, or not ſo carefully. *In their*
Hoſ. 5. 15. *afflictions they will ſeek me diligently*, *Hoſea* 5. but negligently enough out of
2 Sam. 14. 29. affliction. *Abſolon* had a mind to ſpeak with *Joab*, but *Joab* had no mind to ſpeak
—— 31. with him. *Abſolon* ſendeth for him, one *meſſenger* after another: ſtill *Joab* cometh not. Well, *thinketh Abſolon*, he will not come, but I will fetch him: and ſo he ſendeth ſome of his people to *fire his corn-fields*; and that fetcheth him: then he cometh running in all haſt, to know what the matter was. So God ſendeth for us *meſſenger* after meſſenger, one *Sermon* after another to bring us in: we little regard it, but ſit it out, and will not *come in*, till he fire our corn, or do us ſome *diſpleaſure*; and that, if any thing, will bring us.

29. *Thirdly*, we are full of worldly-mindedneſs. *Adhæſit pavimento*, as *Da-*
Pſal. 119. 25. *vid* ſpeaketh in this Pſalm; ſo may we ſay, but quite in another ſence, *Our ſoul cleaveth to the duſt*. We all complain, *the world is nought*, and ſo it is, God mend
1 Joh. 5. 19. it; (*totus in maligno*) nothing but *vanity* and *wickedneſs*: and yet as *bad* as it is, our hearts hanker after it out of all meaſure. And the more we *proſper* in it, the more we *grow in love* with it: the faſter *riches*, or *honours*, or any of theſe other *vanities* encreaſe, the more *eagerly* do we purſue them, and the more *fondly* ſet our hearts upon them. Only *afflictions* do now and then *take us off* ſomewhat, and a little *embitter* the luſciouſneſs of them to our taſt. That we have any apprehenſion at all of *the vanity of the world*, we may thank for it thoſe *vex-*
Eccleſ. 2. 11. *ations of ſpirit*, that are interwoven therewithal. Loving it as me do, being ſo full of thoſe *vexations* as it is; how abſurdly ſhould we *doat* upon it, if we ſhould meet with nothing in it to *vex* us?

30. *Laſtly*, we are full of *Incompaſſion*. Our brethren that are in diſtreſs, though they be our *fellow-members*, yet have we little *fellow-feeling* of their griefs: but either we *inſult* over them, or *cenſure* them, or at beſt *neglect* them;
Amos 5. 4.—6 eſpecially when our ſelves are at eaſe. When we *ſtretch* our ſelves upon Ivory beds, *eat* the fat, and *drink* the ſweet, and *chaunt* it to the Viols, live *merry* and *full*; it is great odds *the afflictions of Joſeph* will be but ſlenderly remembred:
Luke 16. 21. no more than *Lazarus* was at the rich mans *gates*, where he found no *pity*, but what *the dogs* ſhewed him. But then when it cometh to be *our own caſe*, when we fall into *ſickneſſes*, *diſgraces* or other *diſtreſſes* our ſelves:

Virgil. *Non ignara mali* ——

Then do our *bowels*, which before were *cruſted* up, begin to *relent* a little towards our poorer brethren; and our own *miſery* maketh us the more *charitable*.
Heb. 13. 3. Then we *remember thoſe that are in bonds*, (whom we forgat before, as *Pharaohs*
Gen. 4. 23. *Butler* forgat *Joſeph*) when we our ſelves are *bound* with them; and *thoſe that are in adverſity*, when we find and feel that we our ſelves are but *fleſh*. Thus God *out of very faithfulneſs* cauſeth us to be troubled: as *for our good* many other ways: ſo particularly in purging out thereby ſome of that *Pride*, and *Security*, and *Worldlineſs*, and *Incompaſſion*, (beſides ſundry other corruptions) that abound in us.

31. That

31. That for *the End.* Next God manifeſteth his *faithfulneſs* to his ſervants in their troubles by *the proportion* he holdeth therein: whether we compare therewith their *deſervings*, their *ſtrength* or their *comforts*: very meaſurably in all. *Firſt*, our ſufferings are far ſhort of our *deſervings*. He doth ever chaſten us *citra condignum*: (*He dealeth not with us after our ſins, neither rewardeth us after our iniquities*, Pſal. 103.) After what then? Even after his own *loving kindneſs*, and fatherly affection towards us: *Even as a father pitieth his own children*, as it there followeth. And how that is, every *father* can tell you: *Pro magnâ culpâ parum ſupplicii ſatis eſt patri.* When we for *drinking in iniquity like water*, had deſerved to drink off *the cup of fury* to the bottom, *dregs* and all, he maketh us but *ſip a little* overly of the very *brim*. And when he might in juſtice laſh us *with Scorpions*, he doth but ſcourge us *with ruſhes*. The Lord promiſed his people, *Jer.* 30. that though he *could not* in juſtice, nor *would*, *leave them altogether unpuniſhed*; yet he would *correct them in meaſure, and not make a full end of them*. And he did indeed according to his *promiſe*: they found his *faithfulneſs* therein, and acknowledged it; (*—ſeeing that our God hath puniſhed leſs than our iniquities deſerve*, Ezra 9.) *Jacob* confeſſed that he was *leſs* than the leaſt of Gods *mercies*: and we muſt confeſs, that we are *more* than the greateſt of his *corrections*. Pſal. 103. 10. Ibid. ver. 13. Jer. 30. 11. Ezr. 9. 13. Gen 32. 10.

32. *Secondly*, he proportioneth our *ſufferings* to our *ſtrength*: As a diſcreet Phyſician conſidereth, as well as *the malignity* of the diſeaſe, *the ſtrength* of the Patient: and preſcribeth for him accordingly, both for *the ingredients*, and *doſe*. *Abraham*, and *Job*, and *David*, and St. *Paul*, the Lord put them to *great Trials*: becauſe he had endowed them with *great ſtrength*. But as for moſt of us, God is careful to lay but *common troubles* upon us; becauſe we have no more but *common ſtrength*: as *Jacob* had a good care not to over-drive the *weaker cattel*. If he ſhall hereafter think good to ſend ſuch *a meſſenger of Satan* againſt us, as ſhall *buffet us* with ſtronger blows; doubtleſs if we be *his friends*, and do but *ſeek to him* for it, he will give us ſuch an addition of *ſtrength* and *grace*, as ſhall be *ſufficient* for our ſafety. The Apoſtle both obſerveth Gods thus dealing with us, and imputeth it alſo to his *faithfulneſs*, 1 Cor. 10. *God is faithful, who will not ſuffer you to be tempted above what you are able*. Either *Cain* ſaid not truly; or if he did, the fault was in himſelf, not in God: when he complained, that *his puniſhment was greater than he could bear*. God is not ſo *hard a Maſter* to us; (for all we are ſo ſlack and untoward in our *ſervice*) as either to *require* that of us which he will not enable us to *do*, or *lay* that upon us which he will not enable us to *bear*: If we will but lay our *hands* and our *ſhoulders* thereunto, and put out our *ſtrength and endeavours* to the utmoſt. Gen. 33. 13. 2 Cor. 12. 7, 9. 1 Cor. 10. 13. Gen. 4. 13.

33. *Thirdly*, he proportioneth us out alſo *comforts* ſuitable to our *afflictions*: every whit as *large* as they, and more *effectual*; to *preſerve* us from drooping; and to *ſuſtain our ſouls* in the midſt of our greateſt *ſufferings*. For as *the ſmalleſt temptation* would foil us, if God ſhould with-hold his *grace* from us; but if he vouchſafe us the aſſiſtance of that, we are able to withſtand *the greateſt*: ſo *the leaſt afflictions* would over-whelm our ſpirits, if he ſhould with-hold his *comforts* from us; but if he afford us them, we are able to bear up under *the greateſt*. And God doth afford unto his children in all their diſtreſſes, though not perhaps always ſuch *comforts* as they deſire, yet ever ſuch as he knoweth and they find to be both *meet* and *ſufficient*. *Spiritual comforts* firſt; and they are the chiefeſt: the teſtimony of a *good Conſcience* from within; and the light of *Gods favourable Countenance* from above. Theſe put more *true joy* into the heart, than the want of *Corn*, or *Wine*, or *Oyl*, or any outward thing, can *ſorrow*; And by theſe our *inner man* is ſo renewed and ſtrengthened, that *yet we faint not*; whatſoever becometh of our *outward man*; no, not though it ſhould *periſh*. *David* had *troubles*, *multitude* of troubles, troubles that touched him at the very *heart*: Pſal. 4. 6, 7. 2 Cor. 4. 16. Pſal. 94. 19.

but

but the *Comforts* of God in his ſoul gave him more *refreſhing* than all thoſe *troubles* could work him *vexation*, Pſal. 94. And St. *Paul* found, that ſtill as his *ſufferings* encreaſed, his *comforts* had withal ſuch *a proportionable riſe*, that where thoſe *abounded*, theſe did rather *ſuperbound*, 2 Cor. 1.

2 Cor. 1. 5.

34. Theſe *inward comforts* are ſufficient even alone. Yet God knoweth our *frame* ſo well, and ſo far tendereth our *weakneſs*, that he doth alſo afford us ſuch *outward comforts*, as he ſeeth convenient for us. A *ſmall matter* perhaps *in bulk*, and to the eye; but yet ſuch as by his mercy giveth us *mighty refreſhing*. For as any *little affliction*, ſcarce conſiderable in it ſelf, is yet able to work us *much ſorrow*, if God mean to make *a rod* of it: ſo any otherwiſe *inconſiderable accident*, when God is pleaſed to make a *comfort* of it, is able to *chear us up* beyond belief. *The coming of Titus* out of *Achaia* into *Macedonia*, ſeemed to be a matter of no great conſequence: yet coming at ſuch a time, and in the nick as it were, St. *Paul* remembreth it as a great *mercy* from God, and a great *comfort* to him, in 2 *Cor.* 7. He was much diſtreſſed it ſeemeth at that time with *fightings without*, and *fears within*; inſomuch as he was *troubled on every ſide, and his fleſh had no reſt*; at the fifth verſe there. *Nevertheleſs*, ſaith he, *God that comforteth thoſe that are caſt down, comforted us by the coming of Titus*, at verſ. 6.

35. *Thirdly*, God manifeſteth his love and *faithfulneſs* to his children in their troubles, by the *iſſues*, that he giveth out of them; *Deliverance*, and *Honour*. Deliverance firſt. That God hath often promiſed, (*Call upon me in the time of trouble, and I will hear thee*, Pſal. 50.) And he hath faithfully performed it; (*Many*, or *great, are the troubles of the Righteous, but the Lord delivereth them out of all*, Pſal. 34.) And he delivereth him ſafe and ſound, many times without *the breaking of a bone*, yea, ſometimes without ſo much as *the loſs of a hair* of his head. How oft do we hear it repeated in one *Pſalm*, and made good by ſundry inſtances; *So when they cryed unto the Lord in their trouble, he delivered them from their diſtreſs.*

Pſal. 50. 15.
Pſal. 34. 19.
—Ibid. v 20.
Pſal. 107. 6. 13, 19, 28.

36. Some evidence it is of his *love* and *faithfulneſs*, that he *delivered* them at all: but much more that he doth it with the addition of *honour*. Yet hath he bound himſelf by his gracious *promiſe* to that alſo: (*He ſhall call upon me, and I will hear him; yea, I am with him in trouble: I will deliver him and bring him to honour*, Pſal. 91.) As *gold* caſt into the *furnace*, receiveth there a new luſtre, and *ſhineth brighter* when it cometh forth than it did before: ſo are *the Saints* of God more *glorious* after their great *afflictions*; their *graces* ever more *reſplendent*, and many times even their *outward eſtate* alſo more *honourable*. We may ſee in the examples of *Joſeph*, of *Job*, of *David* himſelf, and others (if we had time to produce them) that of *Pſal.* 113. verified: *He raiſeth the poor out of the duſt, and lifteth the needy out of the mire*, and from the dunghil, *that he may ſet him with Princes, even with the Princes of his people*. But we have an example beyond all example, even our bleſſed Saviour *Jeſus Chriſt*. Never any *ſufferings ſo grievous* as his: never man ſo emptied, and trodden down, and made *a man of ſorrows*, as he: never any *iſſues ſo honourable* as his, ὑπὲρ τοῦτο *God hath highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow, and every tongue ſhould confeſs to his honour*. And what hath befallen him *the head*, concerneth us alſo *his members*: not only by way of *merit*, but by way of *conformity* alſo. *Si compatimur, conregnabimus.* If we be partakers of his *ſufferings*, we ſhall be alſo of his *glory*. God, as *out of very faithfulneſs* he doth cauſe us *to be troubled*, ſo will he out of the very ſame *faithfulneſs* give an honourable iſſue alſo to all *our troubles*; if we cleave unto him by ſtedfaſt *faith* and conſtant *obedience*: poſſibly in this life, if he ſee it uſeful for us; but undoubtedly in the life to come. Whereunto, *&c.*

Iſa. 53. 3.
Pſa. 2. 9.—11.
2 Tim. 2. 12.

AD

AD AULAM.

Sermon XI.

WHITE-HALL, JULY 5. 1640.

1 Cor. 10. 23.

All thengs are lawful for me; But all things are not expedient:
All things are lawful for me; But all things edifie not.

1. IN which words the Apoſtle with much holy wiſdom, by ſetting juſt bounds unto our *Chriſtian Liberty*, in the *Power* firſt, and then in the *exerciſe* of that power; excellently preventeth both *the Error* of thoſe that would *ſhrink it in*, and *the Preſumption* of thoſe that would *ſtretch it out*, more than they ought. He *extendeth* our Liberty in *the Power*, but *reſtraineth* it in *the Uſe*. Would you know what a large *power* God hath permitted unto you *in indifferent things*; and what may be done *ex plenitudine poteſtatis*, and without ſcruple of conſcience? For that you have, *Omnia licent*, *All things are lawful*. But would you know withal with what caution you ought to *uſe that power*; and what at all times is fit to be done *ex intuitu charitatis*, and for the avoiding of offence? You have for that too, *Non omnia expediunt*, *All things are not expedient*, *All things edifie not*. If we will ſail by this *Card*, regulate our judgment and practice by our Apoſtles *rule* and *example* in the Text: we ſhall neither daſh againſt the Rock of *Superſtition* on the right hand, nor fall into the Gulph of *Profaneneſs* on the left; we ſhall neither *betray* our *Chriſtian Liberty*, nor *abuſe* it.

2. In the words themſelves are apparently obſervable, concerning that *Liberty*, two things: the *Extenſion* firſt, and then the *Limitation* of it. *The extenſion* is in the former clauſe: Wherein we have *the Things*, and *the Perſons*. Πάντα μοὶ, *All things* lawful, and All lawful *for me*. *The Limitation* is in the later clauſes: wherein is declared *firſt*, what it is muſt limit us; and that is the reaſon of *Expediency*; [*But all things are not expedient.*] And *ſecondly*, one ſpecial means whereby to judge of that *Expediency*; which is the uſefulneſs of it

unto

unto *Edification*, [*But all things edifie not.*] I am to begin with *the Extenſion*: of which only at this time; And firſt and chiefly in reſpect of *the things*, Πάντα —— *All things are lawful.*

3. What? *All things?* Simply and without exception *All?* What meant *John Baptiſt* then to come in with his *Non licet* to *Herod* about his Brothers Wife; [*It is not lawful for thee to have her*, Mat. 14.] Or if *John* were an *auſtere man*, and had too much of *Elias*'s ſpirit in him: Yet how is it, that our *bleſſed Saviour*, the very pattern of *love* and *meekneſs*, when the *Phariſees* put a queſtion to him, Whether it were *lawful* for a man to put away his Wife for every cauſe; reſolveth it in effect, as if he had ſaid, No, it is *not lawful*. St. *Peter* ſaith, the wicked *Sodomites* vexed the righteous ſoul of *Lot* daily with their *unlawful deeds*. And who (that hearkeneth to the holy *Law of God*, or but to the dictates of *natural conſcience*) will not acknowledge *Blaſphemy*, *Idolatry*, *Sacriledge*, *Perjury*, *Oppreſſion*, *Inceſt*, *Parricide*, *Treaſon*, &c. to be things altogether *unlawful*? And doth St. *Paul* now diſſent ſo far from the judgment of his *Maſter*, of his *Fellow-Apoſtle*, of the *whole world* beſides, as to pronounce of *all* theſe things, that they are *lawful*?

Mat. 14. 4.

Mat. 19. 3. —6

2 Pet. 2. 8.

4. Here the rule of *Logicians* muſt help; *Signa diſtributiva ſunt intelligenda accommodatè ad ſubjectam materiam.* Notes of *Univerſality* are not ever to be underſtood in that fulneſs of *latitude*, which *the words* ſeem to import; but moſt often with ſuch convenient *reſtrictions*, as [a] *the matter* in hand will require. Now the Apoſtle, by mentioning *Expediency* in the Text, giveth us clearly to underſtand, that by *All things* he intendeth all ſuch things only, whoſe *Expediency* or *Inexpediency* are meet to be taken into conſideration: as much as to ſay, *All indifferent things*, and none other. For things *abſolutely neceſſary*, (although it may truly be ſaid of them, that they alſo are *lawful*) yet are they quite beſide the Apoſtles intention in this place. Both for that their *lawfulneſs* is not *ad utrumlibet*; it holdeth but the one way only, (for though it be *lawful* to do them, yet is it *not lawful* to leave them undone:) as alſo, becauſe *expedient* or *inexpedient*, done they muſt be howſoever; for I muſt do my bounden *duty*, though all the World ſhould take *offence* thereat. And on the other ſide things *abſolutely forbidden*, ſuch as thoſe before-mentioned and ſundry others, are of themſelves *utterly unlawful*, and may not in any caſe be done, ſeem they never ſo *expedient*: for I may not do *any evil*, for *any good* that may enſue thereof. But then there are [b] τὰ μέσα (as they call them) things of a *middle nature*, that are neither abſolutely *commanded*, nor abſolutely *forbidden*; but are left to every mans *choice* either to do, or to leave undone, as he ſhall ſee cauſe: *Indifferent things.* Of theſe the Apoſtle ſpeaketh freely, and *univerſally*, and without exception, that they are *all lawful.* [c] Περὶ τῶν ἀδιαφόρων, ſaith St. *Chryſoſtome*; and [d] *de medio genere rerum*, others; and to the ſame effect moſt Interpreters.

[a] *Memento diſtributionis accommodæ.* Cajet. in 1 Cor. 6.

Rom. 3. 8.

[b] *Quæ in medio ſunt, & à Græcis tùm ἀδιάφορα tùm μέσα appellantur, — per ſeſe ipſa neque honeſta neque turpia.* A. Gel. 2. noct. Attic. 7.

[c] Chryſoſt. Hom. 17. in 1 Cor.

[d] Heming.

5. Somewhat we have gained towards the better underſtanding of *the Text*; yet not much, unleſs it may withal certainly appear, what things are *Indifferent*, and what not: for all the wrangling will be about that. For that therefore (not to hold you with a long diſcourſe, but to come up cloſe to the point) take it briefly thus. Every *action* or *thing* whatſoever, that cannot by juſt and logical deduction either from *the light* of *Nature*, or from the written *Word of God*, be ſhewn to be either *abſolutely neceſſary*, or *ſimply unlawful*; I ſay, every ſuch action or thing is *in its own nature indifferent*; and conſequently permitted by our gracious Lord God to our free *liberty* and choice, from time to time, either *to do* or *to leave undone*, either to uſe, or to forbear the uſe, as in godly *wiſdom* and *charity* (according to the juſt exigence of circumſtances) we ſhall ſee it *expedient.*

6. Hitherto appertain thoſe ſundry paſſages of our Apoſtle to the *Romans*; *I know*

know and am perſwaded that there is nothing unclean of it ſelf: and again, *All things indeed are pure.* To *Titus*; *To the pure all things are pure.* To theſe *Corinthians* once before, he hath words in part the ſame with theſe of the Text; *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any.* He repeateth it there twice as he doth alſo here (*All things are lawful*, and again, *All things are lawful:*) no doubt of purpoſe that we ſhould take the more notice of it. To *Timothy* laſtly, (for I quote but ſuch places only as have *The note of Univerſality* expreſſed) *Every creature of God is good, and nothing to be refuſed.*

Rom. 14. 14. Ibid. 20. Tit. 1. 15. 1 Cor. 6. 12. 1 Tim. 4. 4.

7. From all which places it is evident, that we have a free and *univerſal liberty* allowed us by our gracious Lord and Maſter to *every Creature* in the World. So as that, whatſoever *natural faculties* or properties he hath endowed any of them withal; or whatſoever *benefit or improvement* we can raiſe out of any ſuch their faculties or properties by any our *art*, *skill*, or *induſtry*, we may ſerve our ſelves of them both for our *neceſſity* and *comfort*: provided ever, that we keep our ſelves within the bounds of *ſobriety*, *charity*, and other requiſite *conditions*. And then it will alſo follow farther, and no leſs certainly (*our ſelves* being in the number of thoſe creatures) that we have the like *liberty* to exerciſe all thoſe ſeveral *faculties*, *abilities*, and *endowments*, whether of *ſoul*, or *body*, or *outward things*, which it hath pleaſed God to allot us: and conſequently to *build*, and *plant*, and *alter*: to *buy* and *ſell*, and *exchange*; to obey *Laws*, to obſerve *Rites*, and *Faſhions*, and *Cuſtoms*, to uſe *Recreations*, and generally to perform all *the actions of common life*, as occaſions ſhall require; ſtill provided, as before, that all *due conditions* be duly obſerved.

8. Injurious then are all they to true *Chriſtian liberty*, and adverſaries to the truth of God, as it is conſtantly taught by this bleſſed *Apoſtle*; who either *impoſe* any of thoſe things as *neceſſary*, or elſe condemn any of them as *unlawful*, which it was the gracious pleaſure of our good God to leave *free*, *arbitrary*, and *indifferent*. Both extreams are *ſuperſtitious*; both derogatory to *the honour* of God, and *the liberty* of his people: both ſtrong *ſymptoms* of that great *pride* that cleaveth to the ſpirit of corrupt man, in daring to piece out the holy *Word of God*, by tacking thereunto his own *devices*.

9. Extreamly faulty this way, eſpecially in *the former branch*, in laying a *neceſſity* where there ſhould not, are they of the *Romiſh party*. For after that *the Biſhops of Rome* had begun by the advantages of the times to lift themſelves towards that *ſuperlative height of greatneſs*, whereto at length they attained; they began withal, for the better ſupport of that *greatneſs*, to exerciſe a grievous *tyranny* over *the conſciences* of men, by obtruding upon them their own *inventions*, both in points *of faith* and *manners*; and thoſe to be received, believed and obeyed, * *under pain of damnation*: whereby they became *the Authors*, and ſtill are *the Continuers*, of the wideſt *Schiſm*, that ever was in the Church of Chriſt from the very firſt infancy thereof. The *Anabaptiſts* alſo and *Separatiſts*, by ſtriving to run ſo far as they can from *Popery*, have run themſelves unawares even *as deep* as they, and that *in the very ſame fault*, (I mean as to the general *of Superſtition*;) though quite on *the other hand*, and upon quite *different grounds*: for they offend more in *the latter branch*, in laying an *unlawfulneſs* where they ſhould not.

* *Abutuntur ſuâ poteſtate, qui quicquid ordinant, volunt id robur habere per obligationem ad pœnam æternam.* Gerſon. part. 3. de vit. ſpirit. lect. 4.

10. But I ſhall not meddle much with either ſort, though they are deeply guilty both: becauſe profeſſedly abhorring all *communion* with us, I preſume none of them will *hear*; and then what booteth it to *ſpeak?* There be others, who for that they live in the ſame *viſible communion* with us, do even therefore deſerve far *better reſpect* from us than either of the former; and are alſo even therefore more capable of *better information* from us than they. Who yet by their unneceſſary and unwarrantable *ſtrictneſs* in ſundry particulars, and by

casting *impurity* upon many things both of *Eccleſiaſtical* and *civil* uſage, which are not in their own nature *unlawful*, though ſome of them (I doubt not) in their practice much *abuſed*, have done, and ſtill do, a world of miſchief in the Church of Chriſt. A great deal more, I am verily perſwaded, than themſelves *are aware of*, or than themſelves (I hope) *intend*: but I fear withal a great deal more, than either any of us can *imagine*, or all of us can well tell how to *help*. That therefore both they and we may ſee, how needful a thing it is for every of us to have a *right judgment* concerning *indifferent* things, and their *lawfulneſs*: I ſhall endeavour to ſhew you, both how *unrighteous* a thing it is in it ſelf, and of how noyſom and *perilous conſequence* many ways, to *condemn* any thing as *ſimply unlawful*, without very clear evidence to lead us thereunto.

11. *Firſt*, it is a very *unrighteous* thing. For as in Civil Judicatories, *the Judge* that ſhould make no more ado, but preſently *adjudge* to death all ſuch perſons as ſhould be brought before him, upon light ſurmiſes and ſlender *preſumptions*, without any due *enquiry* into *the cauſe*, or expecting *clearer evidence*, muſt needs paſs many an *unjuſt Sentence*, and be in great jeopardy at ſome time or other of ſhedding *innocent blood*: ſo he that is very forward, when *the lawfulneſs* of any thing is called in queſtion, upon ſome *colourable exceptions* thereagainſt ſtraightways to cry it down, and to pronounce it *unlawful*; can hardly avoid the falling oftentimes into *Error*, and ſometimes into *Uncharitableneſs*. *Pilate*, though he did *Jeſus* much wrong afterward, yet he did him ſome right onward, when the *Jews* cryed out *Crucifige*, Away with him, *crucifie* him; in replying for him, τί γὰρ κακὸν, *Why, what evil hath he done? Doth our Law judge a man before it hear him, and know what he doth?* was *Nicodemus* his Plea, *Joh.* 7. I wonder then by what *Law* thoſe men proceed, who *judge* ſo deeply, and yet *examine* ſo overly: *ſpeaking evil of thoſe things they know not*, as St. *Jude*; and *anſwering a matter before they hear it*, as *Solomon* ſpeaketh. Which in his judgment is both *folly* and *ſhame* to them: as who ſay, there is neither *Wit* nor *Honeſty* in it. The Prophet *Iſaiah*, to ſhew the righteouſneſs and equity of *Chriſt* in the exerciſe of his *Kingly Office*, deſcribeth it thus, *Iſa.* 11. *He ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears: but with righteouſneſs ſhall he judge the poor, and reprove with equity.* Implying, that where there is had a juſt regard of *righteouſneſs* and *equity*, there will be had alſo a due care not to proceed κατ' ὄψιν, according to our *firſt apprehenſion* of things, as they are ſuddenly repreſented to our *eyes* or *ears*, without further examination. A fault which our Saviour reproveth in the *Jews*, as an *unrighteous thing*, when they cenſured him as a *Sabbath-breaker* without cauſe; *Judge not according to the outward appearance*, but judge righteous judgment, *Joh.* 7.

Mat. 27. 22, 25. Joh. 7. 51. Jude v. 10. Prov. 18. 13. Iſa. 11. 3, 4. Joh. 7. 24.

12. All this will eaſily be granted, may ſome ſay, where the caſe is plain. But ſuppoſe when *the Lawfulneſs* of ſomething is called in queſtion, that there be *probable Arguments* on both ſides, ſo as it is not eaſie to reſolve, whether way rather to incline: Is it not, at leaſtwiſe in that caſe, better to *ſuſpect* it may be *unlawful*, than to *preſume* it to be *lawful*? For in doubtful caſes *via tutior*: it is beſt ever to take *the ſafer way*. Now becauſe there is in moſt men a wondrous aptneſs to ſtretch their *liberty* to the utmoſt extent, many times even to a *licentiouſneſs*; and ſo there may be more danger in *the enlargement*, than there can be in *the reſtraint* of our *liberty*: it ſeemeth therefore to be *the ſafer error*, in doubtful caſes to judge the things *unlawful*, ſay that ſhould prove an *error*; rather than to allow them *lawful*, and yet that prove an *error*.

13. True it is, that *in hypotheſi*, and in point of *practice*, and in things not enjoyned by *Superiour Authority*, either *Divine* or *Humane*; it is the *ſafer way* (if we have any doubts that trouble us) to *forbear* the doing of them for fear they ſhould prove *unlawful*, rather than to *adventure* to do them, before we be

be well satisfied that they are *lawful.* As for example, If any man should doubt of the lawfulness of playing *at Cards*, or of *Dancing* either single or mixt, (although I know no just cause why any man should doubt of either, severed from *the abuses* and accidental *consequents*;) yet if any man shall think he hath just cause so to do: that man ought by all means to forbear such *playing* or *dancing*, till he can be satisfied in his own mind, that he may lawfully use the *same*. The Apostle hath clearly resolved the case, *Rom.* 14. that be *the thing* what it can be *in it self*, yet his very *doubting* maketh it unlawful *to him*, so long as he remaineth *doubtful*: because it cannot be *of faith*; and *whatsoever is not of faith is sin.* Thus far therefore the former allegation may hold good; so long as we consider things but *in hypothesi*; that is to say, only so far forth as concerneth our own particular in *point of practice*: that in these *doubtful cases*, it is safer to be too *scrupulous* than too *adventurous*. Rom. 14. 23.

14. But then, if we will speak of things *in thesi* (that is to say, taken in their *general nature*, and considered *in themselves*, and as they stand devested of all *circumstances*:) and *in point of judgment*, so as to give a positive and determinate *Sentence* either with them, or against them: there I take it the former allegation of *Via tutior*, is so far from being of force, that it holdeth rather the clean contrary way. For *in bivio dextra*: in doubtful cases, it is safer erring [a] *the more charitable way.* As *a Judge* upon the Bench had better [b] *acquit ten* Malefactors if there be no *full proof* brought against them, than *condemn but one* innocent person upon *mere presumptions*. And this seemeth to be very reasonable. For as in the Courts of *Civil Justice*, men are not ordinarily put to *prove* themselves *honest men*, but the proof lyeth on [c] *the accusers* part; and it is sufficient for the *acquitting* of any man *in foro externo*, that there is nothing of moment *proved* against him: (for in the construction of the Law every man is *presumed* to be *an honest man*, till he be *proved* otherwise:) But to *the condemning* of a man there is more requisite than so: bare *suspicions* are not enough, no nor *strong presumptions* neither; but there must be a clear and *full evidence*, especially if the trial concern *life*. So in these moral trials also *in foro interno*, when enquiry is made into *the lawfulness*, or *unlawfulness* of Humane Acts in their several kinds: it is sufficient to *warrant* any Act in the kind to be [d] *lawful*, that there can be nothing produced from *Scripture* or sound *Reason* to prove it *unlawful*. For so much the words of my Text do manifestly import, *All things are lawful for me.* But to condemn any act as simply and utterly *unlawful in the kind*; remote consequences and weak deductions from *Scripture-Text* should not serve the turn: neither yet reasons of *inconveniency* or *inexpediency*, though carrying with them great shews of probability. But it is requisite that *the unlawfulness* thereof should be [e] sufficiently demonstrated, either from express and undeniable testimony of *Scripture*, or from the clear light of *natural reason*; or at leastwise from some *Conclusions*, properly, directly, and evidently deduced therefrom. If we *condemn* it before this be done, our *judgment* therein is rash and *unrighteous*.

15. Nor is that all: I told you, besides the *unrighteousness* of it in it self, that it is also of very noisom and *perilous consequence* many ways. Sundry the evil and pernicious *effects* whereof, I desire you to take notice of: being many I shall do little more than name them; howbeit they *well* deserve a larger discovery. And first, it produceth much *Uncharitableness*. For although difference of *judgment* should not alienate our *affections* one from another: yet daily experience sheweth it doth. By reason of that *self-love*, and *envy*, and other corruptions that abound in us; it is rarely seen that those men are of *one heart*, that are of *two minds*. St. *Paul* found it so with the *Romans* in his time: whilest some condemned that as *unlawful*, which others practised as *lawful*;

[a] ἐν τοῖς ἀμφιβόλοις νεύειν πρὸς τὸ φιλάνθρωπον. Naz. orar. 25. *Inter dispares sententias mitior vincat.* Sen. 1. controv. 5.

[b] *Satius est impunitum relinqui facinus nocentis quam innocentem condemnari.* l. *absentem.* ff. *de pœnis.*

[c] *Actori incumbit probatio.*

[d] *Certe verum est permissum esse quicquid non prohibetur.* Chamier. 1 panstrat. Cathol. lib. 9. Cap. 20. 11. *Licita sunt, quæ nullo præcepto Dei prohibentur.* Aug. de adulter. conjug. cap. 14. *Omnia non prohibita licent.* Cajetan. in 1 Cor. 6.

[e] μὴ πρότερον τὰς ψήφους ἐκφέρειν, πρὶν ἂν ἐναργεῖς ἀποδείξεις γένωνται. Chrys. in Genesin hom. 24.

they *judged* one another, and *despised* one another, perpetually. And I doubt not, but any of us, that is any-whit-like acquainted with the wretched *deceitfulness of mans heart*, may easily conclude how hard a thing it is (if at all possible) not to think somewhat hardly of those men, that take *the liberty* to do such things as we judge *unlawful*. As for example: "If we shall judge all *walking* into the fields, *discoursing occasionally* on the occurrency of the times, *dressing of meat* for dinner or supper, or even *moderate recreations on the Lords day*, to be grievous *prophanations of the Sabbath*; how can we chuse but *judge* those men that use them to be grievous *prophaners of Gods Sabbath*? And if such our *judgment* concerning *the things* should after prove to be *erroneous*: then can it not be avoided, but that such our *judgment* also concerning *the persons* must needs be *uncharitable*.

Jer. 17. 9.

16. *Secondly*, this mis-judging of things filleth the world with endless niceties and *disputes*; to the great disturbance of *the Churches peace*, which to every good man ought to be precious. The multiplying of *Books* and *Writings pro* and *con*, and pursuing of *Arguments* with heat and opposition, doth rather *lengthen* than *decide* Controversies; and instead of destroying *the old*, begetteth *new ones*: whiles they that are *in the wrong* out of obstinacy *will not*, and they that stand *for the truth* out of conscience *dare not*, may not *yield*; and so still the war goeth on.

17. And as to *the publick peace* of the Church, so is there also *thirdly* by this means great prejudice done to *the peace* and tranquility of private *mens consciences*: when by *the peremptory Doctrines* of some strict and *rigid Masters*, the souls of many a well-meaning man are miserably disquieted with a thousand *unnecessary scruples*, and driven sometimes into very woful *perplexities*. Surely it can be no light matter, thus to lay *heavy burdens* upon other mens shoulders, and to cast *a snare* upon their consciences, by making *the narrow way to heaven* [a] narrower than ever God meant it.

Mat. 23. 3. 2 Cor 7. 35. Mat. 7. 14.

[a] τοῦ νόμου νομιμώτερος. Naz. orat. 26.

18. *Fourthly*, hereby Christian *Governors* come to be robbed of a great part of that *honor* that is due unto them from their people; both in their *Affections*, and *Subjection*. For when they shall see cause to exercise over us that *power* that God hath left them in *indifferent things*, by commanding such or such things to be done; as namely, *wearing* of a Surplice, *kneeling* at the Communion, and the like: if now we in our own thoughts have already *prejudged* any of the things so commanded to be *unlawful*; it cannot be but our hearts will *be sowred* towards our *Superiours*, in whom we ought to rejoyce: and instead of *blessing* God for them, (as we are bound to do, and that with hearty chearfulness;) we shall be ready *to speak evil* of them, even with *open mouth*, so far as we dare for fear of being shent. Or if out of that fear we do it but *indirectly* and *obliquely*; yet we will be sure to do it in such a manner, as if we were willing to be understood with as much reflection upon *authority* as may be. But then as for our *Obedience*, we think our selves clearly *discharged* of that: it being granted on all hands (as it ought) that *Superiours* commanding *unlawful* things, are not therein to be *obeyed*.

1 Tim. 2. 1, 2. Jude ver. 8.

19. And then (as ever one evil bringeth on another) since it is against all reason that our *Error* should deprive our *Superiours* of *that right* they have to our *obedience*, (for why should any man reap or challenge *benefit* from his own *act*?) we do by this means *fifthly* exasperate those that are in authority, and make *the spirit of the Ruler* rise against us: which may hap to *fall right heavy* on us in the end. All *power* we know, whether *Natural* or *Civil*, striveth to maintain it self *at the height*, for the better *preserving* of it self: *the Natural* from decay; and *the Civil* from contempt. When we therefore *withdraw* from the higher powers our *due obedience*, what do we other than *pull upon our selves* their *just displeasure*; and put into their hands *the opportunity* (if they shall but be as ready

Eccles. 10. 4.

ready to take it, as we are to *give* it) rather to *extend their power*. Whereby if we suffer in the conclusion, (as not unlike we may; [a] κρείσσων γὰρ βασιλεὺς —) whom may we thank for it but our selves?

[a] *Homer* Iliad. α.

20. *Sixthly*, by this means we cast our selves upon such *sufferings*, as (the *cause* being naught) we can have no sound comfort in. [b] *Causa, non passio*, we know: it is *the cause* maketh a true *Martyr* or *Confessor*, and not barely *the suffering*. He that suffereth for the Truth, and a good cause, suffereth *as a Christian*; and he need not be *ashamed*, but may exult in the midst of his greatest sufferings; chearing up his own heart, and *glorifying God on that behalf*. But he that suffereth for his *Error*, or *Disobedience*, or other *rashness*, buildeth his *comfort* upon a sandy foundation: and cannot better glorifie God, and discharge a good conscience, than by being *ashamed* of his fault, and *retracting* it.

[b] *—cum martyrem faciat, non pœna, sed causa.* Aug. Ep. 61. & ep. 167.

1 Pet. 4. 16.

21. *Seventhly*, hereby we expose not *our selves* only (which yet is something;) but sometimes also (which is a far greater matter) the whole *Reformed Religion* by our default, to the insolent jeers of *Atheists*, and *Papists*, and other *prophane* and *scornful* spirits. For men that have *Wit* enough, and to spare, but no more *Religion* than will serve to keep them out of the reach of *the Laws*; when they see such men as pretend most to *holiness* to run into such extravagant *opinions* and *practices*, as in the judgment of any understanding man are manifestly *ridiculous*: they cannot hold but their *Wits* will be working; and whilst they play upon them, and make themselves sport enough therewithal, it shall go hard but they will have one fling among, even at *the power of Religion too*. Even as *the Stoicks* of old, though they stood mainly for *vertue*; yet because they did it in such an uncouth and *rigid way*, as seemed to be repugnant not only to [a] *the manners of men*, but almost to *common sense* also: they gave occasion to *the Wits* of those times, under a colour of making themselves merry with *the Paradoxes* of *the Stoicks*, to laugh even *true vertue* it self out of countenance.

[a] *Sensus cujusque, & natura rerum, atque ipsa veritas clamat.* Cic. 4. de finib. *Sensus moresq; repugnant.* Hor. 1. Sat. 3.

22. *Lastly*, (for why should I trouble you with any more? These are enow:) by condemning sundry *indifferent* things, and namely, *Church-Ceremonies* as unlawful; we give great scandal to those of *the Separation*, to their farther confirming in that their unjust *Schism*. For why should these men, will they say, (and for ought I know; they speak but reason;) why should they who agree so well with us in our *principles*, hold off from our *Conclusions*? Why do they yet hold *communion* with, or remain in the bosome of that *Church*, that imposeth such *unlawful things* upon them? How are they not guilty themselves of that *luke-warm Laodicean* temper, wherewith they so often, and so deeply charge others? Why do they halt so shamefully *between* two opinions? If *Baal be God*, and the Ceremonies *lawful*: why do they not yield *obedience*, chearful obedience, to their *Governors*, so long as they command but *lawful things*? But if *Baal be an Idol*, and the Ceremonies *unlawful*, as they and we consent: Why do they not either *set them packing*, or (if they cannot get that done) *pack themselves* away from them as fast as they can, either to *Amsterdam*, or to some other place? The *Objection is so strong*, that I must confess for my own part, if I could see cause to admit of those *principles*, whereon most of our *Non-Conformers*, and such as favor them, ground their dislike of our *Church-Orders* and *Ceremonies*, I should hold my self in all conscience bound (for any thing I yet ever read or heard to the contrary) to forsake *the Church of England*, and to fly out of *Babylon*, before I were many weeks old.

Rev. 3. 16.

1 King 18. 21.

23. Truly Brethren, if these unhappy fruits were but *accidental events* only, *occasioned* rather than *caused*, by such our opinions; I should have thought the time mis-spent in but naming them: since the very *best things* that are, may *by accident* produce *evil effects*. But being they do in very truth naturally and unavoidably

unavoidably issue therefrom, as from their true and *proper cause*: I cannot but earnestly beseech all such as are *otherwise minded*, in the bowels and in the name of the *Lord Jesus Christ*, and by all the love they bear to Gods *holy truth* which they seem so much to stand for; to take these things into their due consideration, and to lay them close to their consciences. And as for those my brethren of *the Clergy*, that have most authority in the hearts of such as *byass* too much that way, (for they only may have some hope to prevail with them; the rest are shut out by *prejudice*:) if I were in place where, I should require and charge them, as they will answer the contrary to *God*, *the Church*, and their own *Consciences*: that they would approve their *faithfulness* in their Ministry, by giving their best diligence to inform *the judgments* of Gods people aright, as concerning the nature and use of *indifferent things*: and (as in love to their souls they are bound) that they would not humour them in these their *pernicious errors*, nor suffer them to continue therein for want of *their rebuke*, either in their publick teaching, or otherwise as they shall have opportunity thereunto in private discourses.

Lev. 19. 17.

24. But you will say, if these things were so, how should it then come to pass that so many men, pretending to *Godliness*, (and *thousands* of them doubtless such as they *pretend*; for it were an uncharitable thing to charge them all with *hypocrisie*:) should so often and so grievously offend this way? To omit those two more *universal causes*; Almighty *God's Permission* first, whose good pleasure it is, for sundry wise and gracious ends, to exercise *his Church* during her warfare here with *Heresies*, and *Schisms*, and *Scandals*: And then the *wiliness* of *Satan*, who cunningly observeth whether way our hearts incline most, to *looseness*, or to *strictness*; and then frameth his *Temptations* thereafter: So he can but put *us out of the way*; it is no great matter to him, *on whether hand* it be: he hath *his end* howsoever. Nor to insist upon sundry more *particular causes*: as namely, a natural proneness in all men to *superstition*: in many an *affectation* of *singularity*, to go beyond the ordinary sort of people in something or other; the difficulty of shunning one without running into *the contrary extreme*; the great force of *Education* and *Custom*; besides manifold *abuses*, *offences and provocations*, arising from *the carriage* of others; and the rest: I shall note but these two only, as the *two* great *fountains* of Error, (to which also most of the other may be reduced) *Ignorance* and *Partiality*: from neither of which Gods dearest servants and children are in this life wholly exempted.

1 Cor. 11. 19. Luke 17. 1.

25. *Ignorance* first is a fruitful mother of *Errors*. (*Ye err not knowing the Scripture*, *Mat.* 22.) Yet not so much *Gross Ignorance* neither: I mean not that. For your mere *Ignaro's*, what they err, they err *for company*: they *judge* not at all; neither according to *the appearance* nor yet *righteous judgment*. They only *run on* with the *herd*, and *follow* as they are *led*, be it right or wrong; and never trouble themselves farther. But by *Ignorance* I mean [a] *weakness of judgment*, which consisteth in a *disproportion* between *the affections*, and *the understanding*: when a man is very [b] *earnest*, but withal very *shallow*: readeth much, and heareth much, and thinketh that he knoweth much, but hath not *the judgment* to sever truth from falshood, nor to *discern* between a sound *Argument* and a captious *Fallacy*. And so for want of ability to examine the soundness and strength of those *principles*, from whence he fetcheth his *Conclusions*; he is easily carried away κενοῖς λόγοις, as our Apostle elsewhere speaketh, with *vain words*, and *empty arguments*. As St. *Augustine* said of *Donatus*, [c] *Rationes irripuit*, he catcheth hold of some reasons, (as *wranglers* will *catch* at a small thing, rather than *yield* from their opinions) *quas considerantes*, *verisimiles esse potius quam veras invenimus*; which saith he, we found to have more *shew of probability* at the first appearance, than *substance of truth* after they were well considered of.

Mat. 22, 29.

a —*hominum leviter eruditorum*. Cic. 3. de orator.

b θερμότης χωρὶς λόγου καὶ ἐπιστήμης ἄχετος —. θερμότης ἀπαίδευτος. Naz. orat. 26. Eph. 5. 6.

c *Augustin.* 4. de bapt. contra Donat. 6.

26. And

26. And I dare ſay, whoſoever ſhall peruſe with a judicious and impartial eye moſt of thoſe *Pamphlets*, that in this daring age have been thruſt into the World, againſt *the Ceremonies* of the Church, againſt *Epiſcopal Government*; (to paſs by things of leſſer regard and uſefulneſs, and more open to *exception* and *abuſe*, yet ſo far as I can underſtand, unjuſtly condemned as things *utterly unlawful*; ſuch as are *luſorious lots*, *dancing*, *Stage-plays*, and ſome other things of like nature;) When he ſhall have drained out the bitter *invectives*, unmannerly *jeers*, petulant *girding* at thoſe that are in authority, impertinent *digreſſions*, but above all thoſe moſt bold and *perverſe wreſtings* of holy *Scripture*, wherewith ſuch books are infinitely ſtuffed; he ſhall find that little poor remainder that is left behind, to contain nothing but κενὸς λόγος, *vain words and empty arguments*. For when theſe great undertakers have ſnatcht up the bucklers, as if they would make it good againſt all comers, that ſuch and ſuch things are *utterly unlawful*; and therefore ought in all reaſon and conſcience, to bring ſuch *proofs* as will come up to that *concluſion*: *Quid dignum tanto?* Very ſeldom ſhall you hear from them any other arguments, than ſuch as will conclude but an *Inexpediency* at the moſt. As, that they are apt to *give ſcandal*; that they carry with them an *appearance of evil*; that they are often *occaſions of ſin*; that they are *not commanded* in the Word; and ſuch like. Which *Objections*, even where they are *juſt*, are not of force (no not taken *all together*, much leſs any of them *ſingly*) to prove a thing to be *utterly unlawful*. And yet are they glad many times, rather than ſit out, to play very *ſmall Game*, and to make uſe of *Arguments* yet *weaker* than theſe, and ſuch as will not reach ſo far as to prove a bare *inexpediency*. As, that they were invented by *Heathens*; that they have been abuſed in *Popery*; and other ſuch like. Which to my underſtanding is a very *ſtrong preſumption*, that they have taken a very *weak cauſe* in hand, and ſuch as is wholly deſtitute of ſound proof: For if they had any better *Arguments*, think ye we ſhould not be ſure to hear of them?

27. Marvel not therefore, if I charge them with *Ignorance*: although in their Writings *ſome of them* may ſhew much variety of *reading*, and other pieces of *learning* and *knowledge*. For if their *knowledge* were even much more than it is, yet if it ſhould not hold *pace* with their *zeal*, but ſuffer that to out-run it: there ſhould be ſtill in them that *diſproportion* that before I ſpake of: and they might ſo far forth be ranked with thoſe *ſilly women* our Apoſtle ſpeaketh of, (for ſuch *diſproportion* is very incident to the weaker Sex) *that are ever learning, but are never able to come to the knowledge of the truth.* And this kind of ignorance is evermore very *troubleſome*; and hath been the raiſer of moſt of thoſe ſtirs, that ſo much diſquiet either whole *Churches*, or particular *Congregations*: as the *lame Horſe ever raiſeth the moſt duſt*; and * *the faſter* he putteth on ſtill *the more duſt*. Have you obſerved any men to be fuller of *moleſtation* in the places where they live; than thoſe that have been ſomewhat *towards the Law*, or having ſome little *ſmattering* therein, think themſelves for that a great deal wiſer than the reſt of their Neighbours? Although ſuch *buſie ſpirits* for the moſt part make it appear to the World before they have done, that they had but juſt ſo much *Law*, as would ſerve them to *vex their neighbours* withal in the mean time, and *undo themſelves* in the end. *Zeal* is a kind of *fire*. An excellent creature *Fire*, as it may be uſed; but yet may do a great deal of miſchief too, as it may be uſed: as we uſe to ſay of it, that it is a *good Servant*, but an *ill Maſter*. A right *zeal*, grounded upon certain *knowledge*, and guided with godly *diſcretion*, like fire *on the hearth*, is very comfortable and ſerviceable: but *blind* or *undiſcreet* zeal, like fire *in the thatch*, will ſoon ſet all the houſe in a combuſtion.

(As *Parker*, *Dioclavius*, &c.)

2 Tim. 3. 7.

* *Zelus abſq; ſcientia, quo vehementius irruit, & gravius corruit.* Bern. de verbis Iſa. Serm. 4.

28. So